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Purgatory Prov'd

BY

MIRACLES:

Collected out of

Roman-Catholick Authors.

With some Remarkable

HISTORIES

Relating to

British, English, and Irish Saints.

With a Preface concerning the Miracles.

No Article was ever with more force of Spirit, or more grave Authority set forth since the beginning of Christian Religion, than this one of Purgatory; never Nation was Converted to the Faith, but had this Truth not only Taught by Word, but by Miracles also Confirmed. W. Allen's Defence of the Catholick Doctrine of Purgatory, p. 112.

L O N D O N :

Printed for Richard Baldwin.

M DC LXXXVIII.

THE UNIVERSITY OF CHICAGO

PHYSICS DEPARTMENT

PHYSICS 309

PROBLEMS

PROBLEM SET 1

1. A particle of mass m moves in a circular path of radius r with constant speed v . Find the magnitude of the centripetal force.

The P R E F A C E.

But will any man of common Sense call such Forgeries, as all these are, by the Sacred Name of Miracles? Or entitle the little Cheats of Priests to the Almighty Power of God? No surely; for not only every Christian has a surer Word of Prophecy to give heed unto, but also every Natural Man has a better Light to guide him, than to be imposed upon by Lying Wonders. For as for Christians, it is a first Principle with them, That if an Angel from Heaven teach any other Gospel than what they have received from Christ and his Apostles, that Angel is a false and accursed Spirit, and not to be believed; And with mere Natural Men it is an undoubted Axiom, That God cannot deny himself, nor work any Miracle which is Inconsistent with his own Divine Nature: So that if any pretended Miracles to attest such Doctrines as are contrary to the plain and express revelation of Scripture, and to the unchangeable Nature of God, we are able at the first sight, both as Men and Christians, to pronounce such Miracles to be false and counterfeit. Upon both of these accounts we are sure that the School of the Eucharist is an heap of Forgeries, which are not fit to be endured either by Men or Christians. For the Doctrine of Transubstantiation, in behalf of which God is said to have wrought all those amazing Miracles, is expressly contrary to Scripture, which teaches us, That Christ's Body is a true Humane Body, in Humane Shape and Proportions: Whereas Transubstantiation quite contrary makes no more but a little Breadcrust Apparition of the self same Body, and will force us to believe, That it is in the form of a Crumb of Bread. Again, all Miracles wrought in behalf of Transubstantiation, are wrought to Prove, That both the sides of an infinite number of Contradictions are True; But as we are men we are infallibly certain, that it is Impossible for both sides of a Contradiction to be True: From whence we are alike certain, That it is Impossible for the God of Truth to set his Seal to Transubstantiation, that is to say, to such a number of Falshoods.

The same may be shown in the other Points of Popery, as Invocation of Saints and Angels, Worship of Images, Worship of Relicks, or Dead Mens Bones, Prayers in an Unknown Tongue, &c. which are downright Contradictions both to the Doctrine of Scripture, as also to the Principles of Natural Light, and the everlasting Notions which we have of God. But because Purgatory is the matter which lies before us, I shall chuse rather to instance in that.

And 1. The Popish Doctrine which says, That amongst the Recaptacles or Apartments of Hell, there is a Purgatory-fire where with the Souls of the Godly being tormented for a limited time are cleansed from Sin, that so they may have a passage into their Eternal Country into which no unclean thing shall enter, is plain-

Trid. Ca-
tech. Sub
Artic.
Symbol.
descendit
ad Inferos
sect. 5.

The PREFACE

In another Gospel; for I challenge all the World to shew me where our Saviour or his Apostles have Preached any such Gospel: Nay, it is a contrary Gospel, for it stands in a direct and diametrical opposition to the principal Doctrines of Christianity, as has been largely and learnedly shown by Dr. Sherlock in The Second Part of his Prefervative against Popery. So that if the Papists had forty times more Miracles than they have for the establishment of Purgatory, yet while we are Christians we must reject both it and them as Forgeries and Falshoods.

2. *As we are men we are able to shew the falshood of that Doctrine, and consequently of all the Miracles wrought in behalf of it. For let men call an old Heathenish Poetical Fiction by the Name of an Article of the Catholick Faith, the new Name does not alter the nature of the Thing, nor make a Fiction to be a Truth.*

I shall therefore examine Purgatory as a Doctrine of the Poets, but by no means as a Doctrine of Christianity, and consider what a wise Heathen would have said to it. And 1. He would say, That to suppose the Souls of the Godly to be an unclean Thing, is a contradiction in terms; for an unclean Soul is an ungodly Soul. 2. He would say, That Fire is no means of purging away the Defilements of a Soul, nor can a spiritual substance be chymically prepared for Heaven. 3. He would make work with their contradictory Charity in Praying for Souls out of Purgatory, in giving Alms and saying Masses to help them out, when yet they steadfastly believe with a Divine Faith, that those Souls were sent thither in purpose for their good, and that if the punishments of Purgatory be not necessary for their entrance into Heaven, they went thither in vain. 4. Though he were a very Philosopher, he would smile as much, to think how one man's Alms or Aves should supply the place of a purging Fire and refine another man's dross, as he would to think how one man's taking Physick should make another man Well. In short, he would think of this Doctrine, and of all the Miracles which support it, as he ought to think.

This is a sure way of judging concerning all other Popish Miracles, even of the great Xavier's, which the Author of the Pulpit Sayings, p. 21. brags to have gained credit amongst Protestants themselves. But for certain those Protestants had never read Xavier's Persic Gospel, translated as I remember by Ludovicus de Dieu, for then they must have concluded, that God would never give his Letters of Credence to such a false Apostle, nor employ his own Almighty Power to gain belief to such an heap of Falshoods as there is, yea though they be mixed with some Truths, for the Devil himself never spoke all Lies.

The P R E F A C E.

It is easie to apply this Rule, which can never fail, to all the Miracles in this following Collection, which are such as cannot be reconciled with Christianity, nor the natural Notions which we have of God. God and Nature do nothing in vain; But can any thing be more vain and sportive than those Matches of Miracles, which we have p. 32 and 44? Where Omnipotency is employed to less purpose, than the Capping of Verses betwixt two School-boys, or than if one of them should stand to blow out a Candle, while the other blew it in again. And if those Miracles which passed betwixt St. Molva and St. Modoc, p. 44. have any meaning at all, they tend only to confirm the Doctrine of Abstaining from Meats; which Doctrine has but a very bad Character, 1 Tim. 4. 3. and therefore those Miracles are undoubted Impostures. For the Doctrines of Devils shall never be confirmed with God's Miracles.

But every Reader is able to judge for himself, which of these Miracles are to no purpose, and which are for the Priest's purpose, and to make the Popish Pot boy, as the Fire of Purgatory plainly is; which are for the honour of the Saint, and the dishonour of God; which are fit to enslave men's minds, and which are fit to widen their Belief, that they may the more easily swallow the Mysteries of Popery; and in a word, which of them serve best for those Superstitious and Antichristian Uses, which the Church of Rome knows very well how to put them to. And therefore I shall only take notice of one single Miracle, but it was a Breeder and had a great many more in the belly of it, and that is the Staff of Jesus, which Justus the Hermite was ordered to deliver to St. Patrick, of which you have an Account p. 42, 43. Now I only ask, Whether the Christians said their Creed that Morning, when Jesus Christ had lain all Night at Justus's Cell, and when he delivered to him the Staff? For at that time either the Article of his sitting in Heaven, or else his delivering of the Staff, and ascending afterwards into Heaven, was not true. And I desire some Romish Priest to tell me which it was.

Purgatory

Purgatory Prov'd

B Y

MIRACLES:

Collected out of
Roman-Catholick Authors.

The History of a Man, that having experienc'd the Pains of Purgatory, chose much rather to suffer the Miseries of Humane Life, for many Tears together, than Three Days Torments in Purgatory.

WE read in St. *Antonin*, that a Man who had been extremely debauch'd, was visited by God with a long and painful Sickness. As he was a great lover of his Pleasure, and his Distemper putting him as it were upon the rack, he at length lost all Patience, and earnestly besought our Lord, that he would send Death to him. An Angel appeared to him, that offer'd him the choice, either to continue sick as he was two Years longer, or spend three Days in Purgatory. This Man being only sensible of his present pain, preferr'd three Days in Purgatory, before a two Years sickness. But hardly had he been an Hour in those Dreadful Flames, but that the same Angel came to visit him there, and askt him in what condition he found himself. Ah! he answer'd, you have deceiv'd me; For I was to have been but three Days in Purgatory, and whereas I have now been several Years here. No, the Angel retorted, I have not deceived you. But it is the violence of your pains, that makes you think the little time you have been here so long. Ah! for God's sake, reply'd he, do so as that I may again return into life; For I am ready to suffer all the pains of my Distemper, not only during two Years, but as long as it shall please God to afflict and punish me. He obtain'd what he required, and never after did he complain of the pains he endured. *Le Pedagog. Christian. p. 508.*

B

How

How a certain Holy Person was induc'd to Pray for Souls in Purgatory.

A Holy Man, call'd *Bertrand*, a Provincial of the Order of *St. Dominique*, said Mass daily for the expiation of his own sins, without troubling himself with offering it to God for the repose of Souls in Purgatory. Being one day askt the reason of this, he answer'd, That those Souls were secur'd of their salvation, and by consequence, that they had less need of Prayers than the living. The Night following a dead man appeared ten times to him, knocking his hand against his Coffin, and making a shew as if he would maul him. Which possess'd him with so great a fear, that he rose up betimes in the Morning, and went to say Mass for the Dead; and all the rest of his Life he spent in procuring by all sorts of means their ease and delivery. *Pedag. Chrest. p. 512.*

The Account of a Man in Purgatory, for neglecting to Pray for the Dead.

IN the Year 1541. a holy religious Priest, of the Order of *St. Francis*, appeared after his Death to a Novice, who pray'd for him, and told he was in Purgatory, because he had been negligent in praying for the Dead. *Pedag. Chrest. p. 513.*

A Virgin, after having been in Purgatory, and Heaven itself, returns upon Earth, for the good and Conversion of Sinners.

ST. *Christina*, a Virgin, and Native of *St. Thron* in *Hasbaye*, being dead, her Soul was convey'd into a place, where they suffer'd such horrible torments, that she thought it to be Hell; but an Angel assur'd her, that it was only Purgatory. From thence she was carried into Heaven before the Throne of God, who left it to her choice, whether she would remain eternally with the Blessed in glory, or be re-united to her Body, to labour for the deliverance of those Souls which she had seen suffer such dreadful Punishments, and afterwards return into Heaven, there to receive the Crown which she had merited by her good Works. She took this last course, and at the same instant she re-entred into her Body, which was laid publickly at that time in the midst of the Church, while they were saying Mass. From that time this Saint perform'd such rigorous Penances, and such amazing Mortifications, that she justly acquired the Sir-name of *Admirable*. *Le Pedag. Chrest. p. 513.*

The

The Thanks of the Dead, for the Prayers of the Living.

ST. Liebert, Bishop of Cambray, one day praying in St. Nicholas's Church-yard, in the same City, for those that were there enterr'd; and with great devotion saying this Verse, which the Church so often sings: May the Souls of all the Faithful that are Dead rest in Peace; a Voice was heard in the Air, that answer'd cheerfully and distinctly, *So be it. Le Ped. Cbrest. p. 514.*

A Person that devoted his Whole Life for the Redemption of the Dead.

JEAN XIMENES, of the Company of Jesus, a religious Man of extraordinary Vertue, praying for the Dead on the day of *All Saints*, before the Image of the Immaculate Conception of our Lady, heard a Voice that said to him, *Ximenes, remember you the Souls that are in Purgatory.* Which so sensibly affected him, that he offer'd to God for them all his Mortifications, all his Good Works, and generally all the Acts of Vertue, whether Interior, or Exterior, that he was to do from that time till death. *Le Pedag. Cbrest. p. 515.*

St. Thomas Aquinas his Purgatory Expeditions.

ST. Thomas Aquinas, saith the Reverend Father Ribadeneyra, in his *Flowers of the Lives of Saints*, was wont to demand three things of Almighty God with great Instance: The first was force to serve him without ever relenting in that first Primitive fervour wherewith he had undertaken his service. The second, that he would be pleased to keep him always in the humble and poor condition of a Religious state, which he had made profession of. And the third was, that he would reveal unto him, what state his Brother *Arnold* was in, whom the Emperour *Conrade* had put to death, because he stuck to the Party of the Church. All which three things our Lord granted him in ample manner. For he gave him Grace to persevere in his service until death in his Religious Order, with great sanctity; and he revealed unto him in a Vision, that his Brother was in the state of Salvation; our Lord recompensing the Death which he was put unto for his Service and for the Defence of the Church. His Sister, that had taken a Religious Course, appeared once unto him, whilst he was praying, and told him, that she was in Purgatory, demanding the Assistance of his Sacrifices and other Prayers. The Saint was very careful to help her with Masses, Fastings, Prayers,

Purgatory Proev'd by Miracles :

both by himself and by other Religious Men. And few days after, she appeared again for to thank him for the benefit he had procured unto her, for that she was now in Glory. *St. Thomas* asked her, of the condition of his two Brothers, and of his own state, *Whether it were good in the presence of God?* She answered, *That their Brother Landulfe was in Purgatory, and Arnold was at rest; and that for what concerned himself, he was in the Grace of God, and that shortly they should all of them meet together, but he should be far higher in glory, for his good Service and Pains taken in the Church.* Moreover, at another time, when he was one Night praying in the Church of his Convent, at *Naples*, Fryar *Romanus*, who succeeded him in the Chair of Divinity in *France*, being lately deceased, appeared unto him, *St. Thomas* having yet understood nothing of his death; after that he knew him, and was told by him, that he was departed out of this World, he inquired of him, *Whether his Services were acceptable unto God, and if he were in the state of Grace?* *Romanus* bid him, *go on and persevere in the state he was in, for it was very good, and God was well pleased with it.* Then *St. Thomas* asked *Romanus*, *how all things went with him, and where he was?* To whom he replied, *that he was now in Heaven; but had been fifteen days in Purgatory for a neglect which he had committed in the Execution of the Bishop of Paris his Will, in a Matter which ought to have been performed out of hand, and was delayed by his fault.* Some other things did *St. Thomas* ask him, and was satisf'd in them all, after which *Romanus* vanished, leaving him in great comfort and consolation. For when God will reveal some secrets unto his servants, he useth first to give them a Desire, and moveth them by his Holy Inspirations for to demand them of him, giving them an assured confidence of obtaining what they ask: upon which Ground they walk securely, which they could not do, if that Divine Motion were wanting, and if through a vain curiosity they did pretend to know the secret Judgments of our Lord, and the state of Souls departed out of this Life: as many times it falleth out. *Fat. Peter Ribadeneyra's Flowers of the Lives of the Saints, p. 204.*

Whence came the Custom of saying Thirty Masses for the Dead, which are called the Masses of St. Gregory.

S*T. Gregory* the great Pope and Doctor, came to understand that a certain Monk that was sick, and ready to die, had hoarded up three hundred Crowns. This seemed unto him to be so grievous an offence, that he commanded the Prior of the Monastery, whose name was *Preciosus*, to see that none of the Religious should visit him, or af-

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ford him any Comfort ; to the end that seeing himself thus neglected by all, he might at least in that Extremity, acknowledge his Fault, do Penance, and come to be saved. The poor man died, and the Saint would not permit his Body to be buried with the rest, but to be cast upon a Dunghil, together with his three hundred Crowns : and all the Monks said, *Pecunia Tua tecum sit in Perditionem ; Thy Money perish with thee.* This Rigor was very profitable : for when the Proprietary Monk perceived that all abhorred him, he had great feeling of his Crime, and died penitent : and the rest, that they might not incur the like Punishment, laid at the Abbots feet all they had, even those things which they might keep according to the Rule. After thirty days, the holy Father taking compassion of the Soul of this poor man, commanded *Preciosus* to say Mass for him every day for thirty days consequently ; at the end whereof the deceased Monk appeared to a Brother of his, that was a Religious Man, and told him, *That he had been in Purgatory until that day, but that now by the mercy of God he was going to Glory.* And this was the effect of the thirty Masses which St. Gregory commanded to be said for him. Whence came the custom of saying thirty Masses for the Dead ; which are called, *The Masses of Saint Gregory.*

St. Stanislaus Bishop and Martyr, raises up a Man to life that had been three years dead, to be his Witness in a Process he had depending.

THE Reverend Father *Ribadeneyra*, in his said *Flowers of the Lives of the Saints*, does acquaint us in the Life of St. *Stanislaus* Bishop and Martyr, how that that holy Bishop had bought, for the benefit of his Church, a piece of Land of a Rich man named *Peter*, and had faithfully paid him the price of it ; but yet could not shew sufficient Evidences for the proof of the same. The man that sold him this Land had now been dead three years : And his Heirs, for to please the King, who bore a great enmity to the Saint, and to make their benefit of so fair an occasion, complained of the Bishop in a Juridical Court, that he had seized upon an Inheritance that belonged to them. The Business was brought to be examined before the King ; who finding that the Bishop wanted some necessary Writings, and that the Witnesses, for fear of his displeasure, durst not inform the Court of the Truth, condemned him to restore the Lands to *Peter's* Heirs, as due and proper to them by right of Inheritance. The Saint demanded three days for to bring *Peter* before them, of whom he had bought the Land, and who, as we said, had been dead and buried three years before.

The Flowers of the Lives of the Saints,
p. 324.

fore. They easily granted him his demand; making a jest and sport of it. But the Saint fasted, watcht and pray'd with great fervour and instance, begging of our Lord, *That seeing the Cause was his, and that it was he who was wronged and injured by that unjust Sentence, he would be pleased to take the whole Business in-hand, and rise up in his own defence.* At the end of three days, having offered up the Holy Sacrifice of Mass, he went unto the Grave where Peter lay buried, and made the Grave-stone be taken away, and the Earth opened until the Body appeared: Then touching the said Body with his Crozier-staff, commanded Peter to rise. At which instant the dead Body obeying the Voice of the living Saint, Peter rose up and followed him to the Court, where the King was, accompanied with all his Nobles and Judges. To whom St. Stanislaus spoke thus: *Look here is Peter, of whom I bought the Land; who having been dead, is risen again, and now standeth before you. Ask of him if it be true that I paid him entirely that for which he sold and I bought that Land for the Church. The man is sufficiently known, his Grave is open: It is God who raised him to life, for the confirmation and assured proof of this Verity. His Word ought to be a more certain and infallible Argument of it, than all the Testimony of Witnesses, or Evidence of Writings that can be alledged.* This so great and manifest a Miracle did extremely daunt the Courage of the Bishop's Adversaries, and struck them to the very heart, so that they remained quite dumb, and had not one word to say: For Peter declared publicly the Truth, and very gravely and seriously warned his Heirs to do Penance for their sins, and for having so much molested the holy Prelate, contrary to all Equity and Justice. St. Stanislaus offered Peter, if he desired to remain some years in Life, to obtain it for him of Almighty God. But he chose rather to return to his Grave, and die again presently, than to abide in so troublesome and dangerous a Life: and told the Saint, *That he was in Purgatory, and that yet he had something to suffer in satisfaction for the remnant of his sins: and that he had rather be secure of his salvation, although it were by undergoing the rest of the pain and torment due to his former sins, than engage himself in the hazard and jeopardy, by embarking anew to be tossed in the stormy and tempestuous Sea of this wicked World. That he begged of him to beseech our Lord to remit and pardon him the rest of his Punishment, and to release him soon out of that Prison, and bring him to enjoy his glory in the blessed company of Saints.* When he had said this, St. Stanislaus accompanied him to the Grave, and a multitude of people went along with them. Peter laid himself down in his Tomb, and composed himself for his last Rest; and begging of all the Assembly for to recommend his Soul unto our Lord, died the second time, for to go to live eternally with Almighty God.

St. Teresa by her Prayers rescues a Person out of Purgatory.

A Certain Gentleman, who had given the Saint (viz. Teresa) an Inheritance for the founding of a Monastery in *Valliodolid*, not long after suddenly fell sick and died, and his Speech failing him, he was not able to make a full Confession, although he gave great signs of Contrition. She hearing of his Death, was much afflicted for him, fearing lest perhaps his Soul was damned; and as she was recommending him to God, our Lord told her, That his salvation had been in great danger, and that he had shewed him mercy for the service he had done his Mother, giving her a House for the building of a Monastery there of her Order, and that he should come out of Purgatory when the first Mass should be said there, and not before. The Saint having heard this, being so full of Charity as she was, for that she had always before her Eyes the grievous pains that this Soul endured, could find no repose until she had founded the Monastery. And to the end that we might know of the compassion that our Lord has of the Souls that are in Purgatory, and how pleasing and grateful that is unto him, which is done for them, himself one day, seeing that the Saint, by reason of certain Affairs which occurred, made some delay to go to *Valliodolid* to found the said Monastery, hastened her on as she was in Prayer, bidding her to make hast away for that that Soul suffered much. And all was fulfilled as had been revealed unto her: for Mass being ended, and the Saint approaching to receive the Holy Communion, the Gentleman who had been Master of the House and Garden, where she and her Companions now were, appeared unto her with a glorious and chearful countenance, and thanked her with joynd hands for that which she had done for his delivery out of Purgatory; and after this he mounted up to Heaven.

A Vision of Purgatory, Hell, and Paradise.

A Certain Husbandman, called *Thurcillus*, living at *Tulstude* a Village in the Bishoprick of *London*, a person very hospitable to his capacity, while he was in his Field, *Julianus* the Hospitator appeared to him, bidding him be ready at night, when he would call upon him, there being matters to be divinely shew'd him, that were beyond the apprehensions of Humanity. Accordingly he came, and bidding *Thurcillus* to leave his Body to rest in his Bed, for that his Soul was only to troop along with him.

Coming to about the middle of the World, they entered into a glo-

rious

Matt. Pa-
ris, F. 181.

Purgatory Prov'd by Miracles :

rious Court that had a wonderful light arising, said the Guide, from the decimation of the Just. Here they met with *St. James*, who had sent for this Stranger, and he bid *St. Julian* and *St. Dominus*, the Keepers of the place, shew the Stranger the penal places of the Wicked, and the Mansions of the Just. Hereupon *St. Julian* inform'd him that this was the Court for all Souls newly departed their Bodies; and there the Places and Mansions were sort'd and assign'd as well for the damn'd, as for those that were to undergo the torments of Purgatory. This place was constituted by our Saviour upon the Intercession of the glorious Virgin *Mary*, for the reception of Souls that are new born in Christ, that they may there convene as soon as they leave the Body, to be try'd according to their Works, without any invasion of the Devils. And this is call'd the Congregation of Souls. The Souls of the Just were perfectly white, and had the Aspects of Youths. Without this Wall was the place of punishment for those that us'd injustice in matter of Tythes, and the Saint perceiving by our Strangers coughing in passing by it, that he had been tardy in that business, he commanded him to make a publick Confession of it at his return before the whole Congregation, and require Absolution from the Priest.

Eastwardly between two Walls, was a vast place of Purgatory-fire, and beyond it a Pond to rene Souls in that had waded through Purgatory, the water being salt and cold beyond comparison. Over this Purgatory *St. Nicholas* was the Overseer.

There was a mighty Bridge all beset with Nails and Spikes, and leading to the Mount of Joy: On which Mount was a stately Church, seemingly capable to contain all the Inhabitants of the World, and into which the Souls were no sooner entred, but that they forgot all their former torments.

Returning to the first Church, there they found *St. Michael* the Archangel, and the Apostles *Peter* and *Paul*. *St. Michael* caus'd all the white Souls to pass through the Flames, unharm'd, to the Mount of Joy; and those that had black and white spots, *St. Peter* led into Purgatory to be purified.

In one part sat *St. Paul*, and the Devil opposite to him with his Guards, with a pair of Scales between them, weighing all such Souls as were all over black; when upon weighing a Soul the Scale turn'd toward *St. Paul*, he sent it to Purgatory there to expiate its sting; when towards the Devil, his Crew with great triumph plung'd it into the flaming Pit.

Now it happened one Evening that they saw a Devil coming full speed upon a black Horse, whom his Companions went out to meet with great triumph. *St. Dominus* forc'd the Fiend to tell him whose Soul

soul it was he so racked with riding. He answered, That it was a Peer of *England*, who di'd the night before, without Confession, or receiving our Lord's Body: That he had render'd his People very miserable upon the instigation of his Wife; and that having turn'd him into that Horse-like form, he had brought him down to eternal punishment. And then the Fiend casting his Eyes upon the Rustick, *Who's he*, quoth he to the Saint? Quoth the Saint, *Dost not know him?* said the Fiend, *I saw this man at Tidltude Church in Essex at the time of its Dedication.* Cry'd the Saint, *How went you in?* To whom the Fiend answer'd, *In a Womans Garb; by the same token that coming up to the Font, and meaning to go into the Chancel, the Deacon met me with a holy Water-stick, and so frighted me with the sprinkling of that Water, that giving a skream, I leapt at once two furlongs from the Church into a Field.* And the Rustick did affirm, that he and others had heard the noise, but were altogether ignorant of the meaning.

Then the Rustick, under the protection of the Saints, saw the Devils Stage Plays: First, they introduc'd a proud man in his Robes, strutting along big, cocking his Eye-brows, uttering swelling Words, in short having all the manners of Imperiousness and Arrogancy; but while he was threatening horrible Executions, and priding himself in his Trappings, all on the sudden they turn'd into a flame about him, burning him most dismally, and then the Devils seizing him, tormented him beyond what humane Malice can imagine.

Then entred a Priest, whose Tongue they tear out, and then made him suffer the same torments as the proud man, for not having given his Flock either Exortation, or a pious Example, or Prayers, or Masses, for the temporal Goods he received from it.

Then came a Souldier arm'd *Cap-a-pee* and mounted on a black Horse, prancing and brandishing his Spear against the Devils, and boasting of his Exploits; but after some play, they dismount him, and he had the same fate as the former.

Then they introduc'd a Lawyer, the most famous of all *England*, but ended his life miserably in the very year of this Vision. He was wont to take Fees on both sides, and the Fiends now forc'd him to act the same over again: for he advis'd here on the right and left, and took, counted, and pocketed the-Monneys he thus received from both Parties. But the Devils having diverted themselves with his acting in this manner, on a sudden they turned all his Money into a boiling Liquor, and compell'd him to swallow it, attending this with sundry other extremities of torments. His Wife was also there in burning Durance, for having pretended a Ring of hers to have been stolen, and caus'd Excommunication thereupon to be pronounced; whereas she had ignorantly laid it up in her Cabinet.

Then came an Adulterer and an Adulteress, representing the very act of Copulation, with the most filthy venereal motions, and immodest postures, before the whole Assembly. And then becoming as it were distracted, they fell bitterly upon one another, changing their superficial Love into Cruelty and Hatred. And then were by the Infernals, in like manner as the former, as also all Fornicators are, with punishments beyond description.

Then two Backbiters enter'd with wry faces and odd grimaces. The two heads of a burning Spear were put into their mouths; which knawing upon with distorted looks they quickly met at the middle, and then tearing one another, they all embur'd their faces with biting.

Then Thieves, Incendiaries, and Violators of holy places, were introduc'd, and were rack'd by the Devils upon burning Wheels, and sundry other Instruments of torment.

The Rustick likewise saw near the entrance of the lower Hall as it were four Streets; the first was full of innumerable Furnaces and Cauldrons fill'd with flaming Pitch & other Liquids, and boiling of souls, whose heads were like those of black Fishes in the seething Liquor. The second had its Gauldrons stor'd with Snow and Ice, to torment souls with horrid Cold. The third had thereof boiling Sulphur and other materials affording the worst of stinks for the vexing of souls that had wallow'd in the filth of Lust. The fourth had Cauldrons of a most horrid salt and black Water. Now sinners of all sorts were alternately tormented in these Cauldrons.

Now returning to the Temple, upon the Mount of Joy, the Rustick had a sight of the introduction of pure white souls, and was made sensible how much they were help'd to the possession of eternal Joys, by the means of the Masses of their Friends in the World: nay, and saw many of his Acquaintance dancing Attendance upon *St. Michael* for admittance. That Saint likewise shew'd him the several Mansions and Apartments of those that gradually mounted up to infinite Happiness; and how they at certain hours each day heard Canticles from Heaven, as if all the sorts of Musick in the World had joynd in consort.

Then he led him to a place all bedeckt with infinite variety of Flowers and Herbs, having a most clear Fountain branching it self into four streams of a various Liquor and colour. Upon this Fountain stood a most beautiful Tree of a wonderful bigness, and immense height, affording all sorts of Fruits, and the flavour of all Spices. Under this Tree, near the Fountain, lay a man of a graceful mien and Gigantick stature, having a Vestment on from his breast to his feet, of various colours and wonderful beauty: he seem'd to laugh with one Eye, and weep with the other. This is *Adam*, quoth *St. Michael*, who by his smiling Eye denotes

denotes the joy he receives from the ineffable glorification of his Sons that are to be saved; and by the other weeping one, denounces the sorrow he undergoes on the account of the rebroation of some of his Sons, and the just Judgment of God upon the damned. The Vestment with which he is covered, but not a compleat Robe, is the Vest of Immortality and Glory, which he was stript of at his first prevarication: for he began to receive this Vest from *Abel* his just Son, till now thro' the whole succession of his just Sons. And as the Elect shine with various Virtues, so this Vest is pictured of a various colour. When the number of the Elect Sons shall be compleat, then *Adam* shall be all over cloath'd with a Robe of Immortality and Glory; and so the World shall be at an end.

Then the Saint led the Rustick into a much more ravishing place than any yet seen, and there shew'd him *St. Catharina*, *St. Margareta*, and *St. Ositba*, whose beauty having admired, *St. Michael* bid *St. Julian* convey him back to his Body, and accordingly did so, but how is not known. He lay as it were in a Trance for two days and two nights after, but after that repairing to Church, he was sollicitated by the Priest and his Parishoners to acquaint them with his Revelations; but he declining so to do, *St. Julian* appear'd to him the night following, and commanded him to gratifie them in that point. And in obedience to the Saint, he gave an account of his Vision in the *English* Tongue, with such Eloquence as created admiration in all his Auditors; and the more, as having been known to have ever been a man of narrow sense and few words.

The occasion of the Institution of a set and solemn day, for the Praying for Souls out of Purgatory.

THE Cardinal *Peter Damian*, a very holy and very learned man, writes in the Life of *St. Odilo* Abbot of *Cluny*, (who died in the year of our Lord 1048) that a Religious man of *France* returning from *Hierusalem*, was by a Tempest carried to an Island or Rock, where there was an holy Hermite, who told him, that there hard by were great burning flaming fires, where the souls of the Dead were tormented; that he heard the Devils oftentimes howl and complain, for that by the Prayers and Alms of the Faithful, the pains which those souls suffer'd were mitigated, and the souls freed out of their hands; and that particularly they complain'd of *Odilo* Abbot, and his Monks, for their care and vigilance in favouring and helping them: and conjured the Religious man, because he was a *French-man*, and knew the Monastery of *Cluny*, (as he said) and the Abbot *Odilo*, to entreat the said Abbot, and

The Flowers of the Lives of the Saints,
p. 828.

Purgatory Proved by Miracles :

to change him in his name to persevere in that holy Exercise, and by his fervent Prayers and continual Alms, to endeavour to give refreshment to the souls of our Brethren that are tormented in Purgatory, that so the joy of the Blessed might be increased in Heaven, and the sorrow of the Devils in Hell. The Religious man returned into France, communicated that which he had heard of the holy Hermite with Odilo Abbot, and with all that blessed Congregation which was under his charge : And the Abbot ordained that in all his Monasteries, upon the second of November, the day after the Festivity of *All Saints*, should be made a particular Commemoration of the Dead, and that especial care should be used to succour and relieve them, by Prayers, Alms, and Masses. And that which *St. Odilo* instituted in his Convents, was afterwards received and established by Apostolical Authority in the whole Univerſal Church. *Peter Galeſinus* Protonotary Apostolical, says, that many write, that Pope *Jahn XVI.* instituted this Commemoration by the counsel and advice of *St. Odilo*. It is true, that *Abmaricus Fortunatus* Bishop of *Trevers*, who lived about 200 years before *Odilo*, in a Book of the Ecclesiastical Offices, which he wrote to *Ludowicus Pius* Empe-
rour, after the Office of the Saints, he puts that of the Dead ; and he says that he did so, because many depart out of this Life, who do not go presently to Heaven, for whom that Office was wont to be said : which is a sign that even in his time this was done, as Cardinal *Baronius* has noted. And this is sufficient to declare the Institution of this Commemoration of the Dead, and the occasion of making of it.

Certain Revelations which the Saints have had concerning the Souls in Purgatory.

Flowers of the Lives of the Saints, p. 830. **S**t. *Gregory* the Great writes, that the Soul of *Paschasius* appeared to *St. German*, and testified unto him, that he was freed from the pains of Purgatory for his Prayers. When the same *St. Gregory* was Abbot of his Monastery, a Monk of his, called *Justus*, now dead, appeared to another Monk, called *Copiosus*, and advertized him, that he had been freed from the Torments of Purgatory, by thirty Masses, which *Protiosus*, Prefect of the Monastery by the Order of *St. Gregory*, had said for his Soul, as is recounted in his Life. *St. Gregory of Tours* writes of a Holy Damzel, called *Vitaliana*, that she appeared to *St. Martin*, and told him, that she had been in Purgatory for a venial sin which she had committed, and that she was delivered by the Prayers of the Saint. *Peter Damian* writes, that *St. Severin* appeared to a Clergy-man, and told him, that he had been in Purgatory, for not having said the Divine Service at due hours, and that afterwards God had

had delivered him, and carried him to the company of the blessed. *St. Bernard* writes, that *St. Malachy* freed his Sister from the pains of Purgatory by his Prayers, and that the same Sister had appeared unto him, begging of him that relief and favour. And *St. Bernard* himself by his Intercession freed another, who had suffered a whole Year the pains of Purgatory: as *William Abbot* writes in his Life. And *St. Rembert*, Archbishop of *Bremes*, fasting forty days for a Priest, called *Arnolfus*, freed him out of Purgatory: and the same *Arnolfus* appeared to him, and gave him thanks for it, as *Surius* relates in his Life. And *St. Thomas* of *Aquin*, being at his Prayers, a sister of his, a religious woman, now dead, appeared unto him, and told him, how that she was in Purgatory: and afterwards she appeared to him again, giving him thanks for the benefit, which by the means of his Fasts, Prayers, and Masses, she had received, and for the glory which she now had in Heaven. *Pope Benedict* the Eighth, being now dead, appeared to *St. Odilo* Abbot, (of whom we spoke before) glorious and beautiful, and gave him thanks, with profound reverence, confessing, that by his Prayers, and the Prayers of his Religious, God had done him the favour to take him out of the prison of Purgatory, and to place him in Heaven amongst the Elect.

St. Martin raises one from the Dead.

WITHOUT the City of *Poitiers*, *St. Martin* built a poor Monastery for himself and for some of those that followed him. Amongst these was one, a *Catechumen*, who, when *St. Martin* was upon a time out of the Convent, fell sick of such a violent Disease, that within a few days it took away his life, and he died without being baptized. The Saint returned home, and found his Monks much afflicted, for what had hapned; and the Corpse of the dead Man, ready to be carried to the Grave: He approached near unto him, sad and disconsolate; looked stedfastly upon him with great feeling, and by a particular impulse from God, commanded them all to go out of the Chamber; and the Doors being shut, stretched himself upon the cold Body of the Dead Man, and making a fervorous Prayer to our Lord, besought him to restore him to life: and our Lord did so, insomuch that those who were without, expecting the event, entering into the Chamber, to their great admiration and astonishment, found him alive, whom they were about to bury. The *Catechumen* they revived, received immediately the Water of Holy Baptism, and lived many years; and recounted how that his Soul being gone out of the Body, was presented before the Tribunal of God, and that it was condemned to be

Flowers of
the Lives
of the
Saints,
P. 856

in certain obscure and dark places, but that presently after it understood by the Angels, that *St. Martin* prayed for it, and that the Judge had commanded them to carry it back to the Body, and to present it as from him to his Servant *St. Martin*.

Of Fishermen that fish up a Soul in a Piece of Ice.

* Part 4.
Sum Major.
tit. 14. ca.
10. de Sep.
temp. Purg.
Sect. 7.

THe Author of Purgatories, *Knell*, relateth from * *Antoninus* of certain Fishermen, who drawing their Net to Land, found therein a massy piece of Ice, whereof they were not a little glad, because they knew it would be a welcom Present to *Theobald* their Bishop, who was exceedingly tormented with a burning heat in his Feet ; Neither were they deceived, for it stood him in great stead. One day amongst the rest, as he was cooling his Gouty Toe, he heard a Voice from out of the Ice, whereupon he conjures it to tell, who or what it was. The Voice answers, *I am a Soul afflicted for my sins in this Ice, and unless you say thirty Masses for me, thirty whole days together, I shall not be delivered.* *Theobald* instantly betakes him to his Beads, and begins his task. Whilest he was at his work, there is News brought of an Army approaching to sack the Town. The Bishop is driven to give over his Devotion for that time. When the Hurly-burly was past, he falls to his Bus'ness the second time, but with as ill success ; for then there arose a Civil Com-motion in the Town. The third time he means to make all sure : but see, (as the Devil would have it) the whole City, with the Bishop's Palace, was all on a light fire ; his Servants were importunate with him, to cast away his Book, and to provide for his own safety. Do what they could, they could not prevail. All the Answer they could get is this, that though the Town should be burnt to the ground, he is resolved not to give over, till he had made an end. To be short, he was as good as his word. Would you hear the issue ? He had no sooner finished, but the Ice melted, the Soul was delivered, and the Fire vanished ; neither was there any damage at all received. If this be not true, ask the Fishermen ; Poor Souls, they little thought they had taken such a Booty.

The Choice of a Soul in Purgatory.

* Sermones
discipuli de
tempore, &
de sanctis
promptuar-
io exemplo-
rum, in the
160 Serm. of
the Souls.

A Certain * Author writes, that there was a Soul which had lain 30 Years in Purgatory, and at last there came an Angel, who did bid the Soul chuse, whether it would tarry yet one short Winter's day in Purgatory, or that it would return into the World again, and there do a marvellous hard Penance, to wit, for one long hundred

Years

Years space, should go bare-foot, and tread still upon sharp Iron Nails, eat nothing else but brown Bread, and drink bitter Gall, mingled with Vinegar, and wear a Cloth of Camel's Hair next the Skin, and a Stone under the Head, in place of a Pillow. This Soul did chuse much rather to do all that same hard Penance on Earth, than to tarry one day longer in Purgatory.

Of the miraculous Efficacy of Alms and Prayers for Souls departed, in an Instance of their Extending to the Living when mistakingly applied

THe Author of *the Defence of Purgatory, and of Prayer for the Souls Departed*, recounteth as from *Bede* in this his old *English*; how that in a fighten Field betwixt *Egfride* and *Edeldred*, two Princies of our Land, it fortuneth that a yonge Gentleman of *Egfrides* Army, should be so grievously wounded, that falling down both himself without sense, and in all mens sights, stark dead, he was letten lye of the Enemies, and his Body sought with care to be buried of his Friends. A Brother of his, a good Priest and Abbot, with diligence making search for his Body, amongst many happened on one that was exceeding like him, (as a man may easily be deceived in the alteration that streight falleth upon the Soul's departure, to the whole form and fashion of the Body) and bestowed of his Love, the duty of Obsequies, with solemn Memorials for the rest of him, whom he took to be his Brother deceased: burying him in his own Monastery, and causing Mass to be done daily for his pardon, and Soul's release. But so it fortuneth, that his Brother *Huma*, (for so was he caulled) being not all-out dead, within four and twenty Hours came reasonably to himself again: and gathering withal some strength, rose up, washt himself, and made means to come to some friend or acquaintance, where he might salve his Sores, and close his Woundes again: But by lacke of strengthe to make shifte, and by misfortune, he fel into his Enemies handes: and therby the Capitaine examined of his Estate, he denied himself to be of Name or Degree in his Coountry. Yet by the lykelyhoods that they gathered of his comly demeanure, and Gentleman-lyke taulke, which he could hardly dissemble, they mistruste (as it was indeede) that he was a Man of Arms, and more than a Commen Souldear. Therefore in hope of good gaine by his raunson, they thought good after he was full recovered, for fear of his escape to lay Irons upon him, and so to make sure-work. But so God wrought, that no fetters could howld him: For every day once at a certaine houre, the bandes bracke lowse without force, and the man made free. The Gentleman marvailed at the case himself, but his keepers

*Of Prayer
for Souls
Departed,
P. 211.*

keepers and the capitaine were much more astoynd thereat, and straitly examined him by what cooning or craste he could with such ease see himself at libertie: and bare him in hande, that he used Characters or Letters of sum forcery and whicheraste, with the practise of unlawfull artes. But he answered in sadnesse, that he was altogether unskilful in suche things. Mary (quod he) I have a brother in my country that is a priest, and I knowne certainly, that he saithe often Mass for my soule, supposing me to be departed and staine in batayle, and if I were in an Other Lyfe, I perceive my soule by his intercession should be so lowfed out of paines, as my body is now from bondes: The capitaine perceiving so much, and belyke in sum awe of Religion, seeinge the worke of God to be so straunge, sould him to a *Londoner*; with whome the same things happened in his bondes lowfing every day. By which occasion he was licenced to go honte to his friends, and procure his ransom, for chargeing him with divers sorts of surest bands, none could fallfely howlde him. And so upon promise of his returne or payment of his appointed Price, he went his wayes, and afterward truely discharged his Credit. Which doone by friendship that he fownd in the same Coountry, afterward returned to his owne parties, and to his brother's howle: to whome when he had uttered all the History of his strange fortune, both of his misery and miraculous relieving, he enquired diligentlye the whole circumstance, with the howre and time of his daily lowfing, and by conferring together, they fownde that his bondes brake lowfe, especially at the very iuste time of his celebration for his soule. At which times he confessed, that he was otherwise in his great adversities often released also. Thus hath that holy Writer allmost word for word, and att thende he addeth this: *Many bearing thus much of the Party himself, were wonderfully inflamed with faith and zeale, to pray, to give almes, and to offer sacrifice of the holy Oblation, for the delivery of their well-beloved frendes departed out of this life. For they understood, that the healthfull sacrifice, was availeable for the redemption of both Body and Soule everlastingly. And this storie, did they that heard it of the Parties owne Mouth, reported unto me. Whereupon having so good prooffe, I dare be howlde to write it in my Ecclesiastical History.* And thus much saithe Beda abowte eghtehundred yeares ago, when our Nation being but yonge in Christianity, was sette in the true Belief, by sundry wonderous Workes of God.

Allin's Defence and Declaration of the Catholick Churches Doctrine of Purgatory, p. 211. Printed at Antwerp, by John Latius, with Priviledge, 1565.

St. Catherine of Sienna's Vision of a Soul in Grace.

St. Catherine of Sienna, conceived an ardent Desire to behold a Soul in Grace, and advantaged with all the Beauties thereof: Full of this Desire, she was no sooner departed from a Sermon, but she heard a Voice from Heaven, saying unto her, *Catherine, presently thou shalt see the fruit of thy Desire.* And retiring her self into her Oratory, she there besought God for the performance of his Promise, and suddenly beheld a Person of incredible Majesty, all circled about with Light, and shining with clear Splendor; at the sight of which, she was so wrapt in Admiration, and Reverence, as she presently prostrated her self before its Feet, with intention to adore it, had it not with these words prohibited her: *Catherine forbear, for I am not God, as thou imaginest? And who then?* answered the Saint. *I am,* said It, *the Soul of a certain Murderer you prayed for, not long since, in seeing me led to Execution; who being new cleansed in the Fire of Purgatory, and going all purified to Heaven, after I shall have left you satisfied of your Desire by the Commandment of Almighty God.*

An admirable Method to love, serve, and honour the Blessed Virgin Mary. Written in Italian by the R. F. Alexis de Salo, Capuchin: And Englished by R. F. Permissu Superiorum, 1639. P. 179.

The Efficacy of the Rosary to free a Soul from Purgatory.

AT what time St. Dominick preached in the Kingdom of Aragon, a certain young Virgin of good account, called *Alexandria*, made Instance unto him, as he came down from out of the Pulpit, (where he had omitted nothing that might make for the Commendations of the *Rosary*,) to be admitted into the Sodality thereof; which she obtained, although for the rest, her Life was no ways accordingly, she being one who spent much more time in adorning her Body, than to have her Soul well adorned. Now it hapned, that two Gentlemen at once making Suit unto her, it was sufficient ground of Quarrel (as they in their Madness thought,) one to challenge the other into the Field, where they both remained dead upon the place. The Friends of either hearing of this sad Accident, and imagining her (as it was true,) the Cause, to be revenged on her, they rushed into her House, and notwithstanding she desired, at least, but so much respite as to Confess her self; they would not allow it her, but presently cut off her Head, and threw it into a Pit. But our Blessed Lady, who

Purgatory proved by Miracles,

has ever a special care of her devoted Servants, (though never so defective,) revealed the Fact unto St. *Dominick*, who, in order to her merciful Commands, went to the Pit, and called on *Alexandria* by her Name; when, behold! (a wondrous Accident,) the Angels, visibly, in sight of all the People, brought up the Head from the bottom of the Pit, which joined unto the Body. She besought the Saint to hear her Confession; which being done, she declared three Things, worthy of particular Note, arrived unto her both before and after she was dead. The first, That by vertue of her being of the Confraternity of the *Rosary*, she had a perfect Act of Contrition at the Instant of her Death, without which, infallibly, she had died Eternally. The second, That as soon as she was dead, the Devils putting her to great Afright, she was marvellously secured and comforted by the glorious Queen of Heaven. The third, That for Penance, and satisfaction of the death of those two Gentlemen, she was condemned to *Purgatory* for Two hundred Years, and for Five hundred more, for her Vanity in Attire, the cause of that so lamentable effect; but that she hoped, by the Merits of the same Confraternity, to be soon delivered from that Punishment. And having said this, after she had remained alive two whole days, for the Confirmation of the Miracle, and to augment the Devotions of the Sodality, she left this Life again, whose Body was honourably Interred by the Sodalists there: When Fifteen days after, she appeared again unto St. *Dominick* all in Glory, cloathed in resplendent Beams of light, declaring unto him, after a world of Thanks for the inestimable Benefits she had received of him, two Things of especial Note concerning this Devotion of the *Rosary*. The one was, That she was delegated to him from the Souls in *Purgatory*, with a Petition to be likewise inroll'd in the Sodality, to receive the benefit of it amongst the rest. The other, That the Angels much rejoiced at the Erection of this Sodality, and that God insil'd himself the Father of it, the Blessed Virgin the Mother, &c. And having said this, she flew away to Heaven.

A Method to serve the Blessed Virgin Mary, p. 481, 482, 483, 484, 485.

Peter of Clugny, surnamed *the Venerable*, and esteemed in his time as the Oracle of *France*, was a man who proceeded in these Affairs with much consideration, not countenancing any thing either frivolous or light. Behold the Cause, wherefore I willingly make use of his Authority: He telleth, that in a Village of *Spain*, named *the Star*, there was a Man of Quality, called *Peter of Engelbert*, much esteemed in the World for his excellent Parts, and abundant Riches.

Notwithstanding the Spirit of God had made him understand the Vanity of all humane Things, being now far stepped into years, he went into a Monastery of the Order of *Clugny*, there the more piously to pass the remnant of his days, as it is said, The best Incense cometh from old Trees. He often spake, among the Holy Friars, of a Vision which he saw, when he as yet was in the World, and which he acknowledged to be no small Motive to work his Conversion. This brute came to the Ears of venerable *Peter*, and who, for the affairs of his Order, was then gone into *Spain*. Behold the Cause why he, never admitting any Discourses to be entertained, if they were not well verified, took the pains to go into a little Monastery of *Nazare*, where *Engelbert* was, and to question him upon it in the presence of the Bishops of *Oleron*, and *Osma*, conjuring him, in the virtue of Holy Obedience, to tell him punctually the Truth touching the Vision he had seen, whil'st he led a secular Life. This Man being very grave, and very circumspect in all he said, spake the words which the Author of the History hath couched in his proper terms.

In the time that *Alphonfus* the younger, Heir of the great *Alphonfus*, warred in *Castile* against certain Factions disunited from his Obedience, he made an Edict, That every Family in his Kingdom should be bound to furnish him with a Soldier; which was the Cause, that for Obedience to the King's Commands, I sent into his Army one of my Household Servants, named *Sancius*. The Wars being ended, and the Troops discharged, he returned to my House, where having some time sojourned, he was seized by a Sickness, which, in few days, took him away into the other World. We performed the Obsequies usually observed towards the Dead, and four Months were already past, we heard nought at all of the state of his Soul, when, behold! upon a Winters Night, being in my Bed, throughly awake, I perceived a Man, who, stirring up the Ashes of my Hearth, opened the burning Coals, which made him the more easily to be seen. Although I found my self much terrified with the sight of this Ghost, God gave me Courage to ask him, *Who he was, and for what purpose he came thither to lay my Hearth abroad?* But he, in a very low voice answered, *Master, Fear nothing, I am your poor Servant Sancius: I go into Castile, in the company of many Soldiers, to expiate my Sins in the same place where I committed them.*

I stoutly replied, *If the Commandment of God call you thither, to what purpose come you thither? Sir, saith he, Take it not amiss, for it is not without the Divine Permission. I am in a state not desperate, and wherein I may be helped by you, if you bear any good will towards me. Hereupon I required what his Necessity was, and what Succor he expected from me? You know, Master, said he, that a little before my death, you sent me into a place where ordinarily men, are not sanctified. Liberty, ill Ex-*

Purgatory proved by Miracles,

ample; Youth, and Temerity, all conspire against the Soul of a poor Soldier, who hath no Government. I committed many Outrages during the late War, robbing and pillaging, even to the Goods of the Church, for which I am at this present grievously tormented: But, good Master, if you loved me alive as one of yours, forget me not after death. I ask no part of your great Riches, but only your Prayers, and some Alms for my sake, which will much assist to mitigate my pain. My Mistress oweth me about Eight Francks upon a Reckoning between her and me, let her not bestow it for my Body, which hath no need of it, but the comfort of my Soul, which expecteth it from your Charity.

I know not how I found my self emboldened by these Speeches, but I had more desire to entertain it, than fear of the Apparition. I demanded, Whether it could tell me News of one of my Countrymen, named *Peter Dejuca*, who died awhile since? To which he made Answer, *I need not trouble my self with it, for he was already in the number of the Blessed, since the great Alms he gave in the last Famine, had purchased Heaven for him.* From thence I fell upon another Question, and was curious to know, What had hapned to a certain Judge, whom I very well knew, and who lately passed into the other Life? To which he replied, *Sir, Speak not of that miserable Man; for Hell possesseth him through the corruption of Justice which he, by damnable practice, exercised, having an Honour and Soul saleable to the prejudice of his Conscience.* My Curiosity carried me higher, to enquire what became of King *Alphonsus the Great*? At which time I heard another Voice that came from a Window behind me, saying, very distinctly, *It is not of Sancius you must demand that, because he, as yet, can say nothing of the state of that Prince; but I have more Experience thereof than he: I deceasing Five Years ago, and being present in an Accident which gave me some light of it.* I was much surprized, unexpectedly hearing this other Voice, and turning, saw, by the help of the Moons brightness, which reflected into my Chamber, a Man leaning on my Window, whom I entreated to tell me, Where then King *Alphonsus* was? Where to he replied, *He will know, that passing out of this Life, he had been much tormented, and that the Prayers of good Religious Men much helped him; but he could not, at this present, say in what state he was.* Having spoken thus much, he turned towards *Sancius*, sitting near the Fire, and said, *Let us go, it is time we depart.* At which *Sancius* making no Answer, speedily rose up, and redoubled his Complaints, with a lamentable Voice, saying, *Sir, I entreat you, once again, remember me, and that my Mistress perform the Request I made you.* The next day *Engelbert* understood from his Wife what the Spirit told him, and with all observation disposed himself speedily and charitably, to satisfy all was required.

In the Universal Description of the Theater of Heaven and Earth, by Joseph Rosaccio, Cosmographer and Doctor in Philosophy and Physick, Printed at Venice, 1620. C. 4. Of the Extent of Hell, Purgatory, Limbus Patrum, and Abraham's Bosome.

THE Sphear of Hell, or to speak more properly, the Circumference of Hell, is the Lowest part of the Earth, and the Bigness of it is about seven thousand, eight hundred and seventy five Miles. The Breadth of it, that is to say the Diameter, is the third part of the Circumference, or little less; and so are all Spherical Bodies. It is distant from Us three thousand Miles, and seven hundred fifty eight and a quarter.

Above the Sphear of Hell is that of Purgatory, fifteen thousand, seven hundred and fifty Miles in Circuit, and distant from Us two thousand, five hundred and five Miles and 'a half.

Above the Sphear of Purgatory is that of *Limbus Patrum*, which is twenty three thousand, six hundred and twenty five Miles, and distant from Us one thousand, two hundred and fifty two Miles.

Above this is *Abraham's Bosome*, much about the same length and distance as the other.

Some object against this, that we have plac'd Hell lowermost, and have made it less than the Earth, or any of the other Places, whereas we ought to have made it bigger, in regard of the vast numbers of People that have been crowding thither for these many thousand of years, and never return, and will be daily crowding thither till the Worlds end. To which we answer, That when the Center of the Universe shall be remov'd out of the way, after the Day of Judgment, and the Earth, with all that infinite heap of Mountains and Seas, shall be calcin'd to nothing, there will be space enough; besides that, the Damned in Chains and Fetters must not expect to have so much liberty as the Saints in Heaven who are unconfin'd.

Miracles

Miracles of the *British, English and Irish* SAINTS.

A Knight of Oxfordshire refusing to pay Tythes, One rais'd from the Dead convinces him of his Crime.

John Brompton, Abbot of *Forewal*, and one of the *Decem Scriptorum*, Col. 736. tells us, That *St. Austin*, (who was sent hither from *Rome*) once upon a time being to preach in the County of *Oxford*, at a Town which is called *Compton*, there came to him the Priest of the said Town, saying; *Father, may it please you to understand, that a Knight, the Lord of this Mannor, having been often admonished by me, will not pay the Tythes of those things which God has given him; and having threated him with the Sentence of Excommunication, I have found him the more obstinate.* Which *St. Austin* hearing, when he had first sent for the Knight, said thus to him. *My Son, what is this which I hear of thee? Why pay you not your Tythes to God and the Church? Know you not that the Tythes are not yours, but God's? To whom* the Knight answered in wrath; *Who plowed or sowed the Land? Did not I? Know all men therefore, that to him belongs the tenth Sheaf, to whom belong the other nine.* To whom *St. Austin* replied, *My Son, do not talk at this rate. For you may assure your self, that unless you pay your Tythes as other Christian People use to do, I will excommunicate you.* And turning to the Altar to say *Mass*, he said aloud before all the People, *I command that no Excommunicate Person be present at Mass.* At which Words a Dead Corpse which lay buried in the Entrance of the Church, rearing up it self, and going out into the Church-yard, stood there like a Statue all the while that *St. Austin* was saying *Mass*. Upon the sight of this, all the Faithful that were there present, being almost frightened out of their Wits, came to Blessed *Austin*, and told him what had happened; To whom, saith he, *fear not. But let a Cross with the Holy Water go before Us, and let Us see what is the matter.* Whereupon *Austin* going along with the People, came with them to the Entrance of the Church yard, and when he saw the Dead Body, he said, *I command thee in the name of the Lord, that thou tell me who thou art.* To whom the Dead Man answered, *When on God's behalf you commanded that no Excommunicate Person should be present at Mass, the Angels of God, who are your constant Companions wheresoever you go, cast me out of the Place where I lay buried, saying, That*

the Friend of God, Austin, has commanded the stinking Flesh to be cast forth out of the Church of God. For in the time of the Britains, before the fury of the Pagan Saxons had wasted this Land, I was the Patron of this Parish. And though I was often admonished by the Priest of this Church, I never paid my Tythes; and at length being excommunicated by him, I afterwards dyed, and was thrust down to Hell. When they had heard this, both the Saint himself, and all the People that were with him, wept much. And Austin said, Do you know the Place where the Priest was buried who excommunicated you? Who answered, he lies in this very Church-yard. Go before Us, saith Austin, and shew Us the Place. The Dead Man went before, and came to a certain Place near the Church, where there appeared no sign at all of a Grave. And he said to Austin, and all the People that followed after him, Lo this is the Place, dig here, and ye shall find the Bones of the Priest. They digged therefore at St. Austin's bidding, and deep in the Earth they found a few Bones, which by the length of time were turned very dry. Austin asking whether these were the Bones of the Priest, the Dead Man answered, yes. Then Austin praying a good while, said, That all may know that Life and Death are in the hands of God, to whom nothing is impossible; In his name arise, for we have occasion for thee. The words were no sooner out of his mouth, but all that were present saw the dispersed Dust come together, and the Bones to be compacted with Nerves, and the Man himself to rise up. The Priest thus standing before Austin, Austin saith to him, Brother, Do you know that Man? He answered, Father, I do know him: and I wish I had not known him. Quoth Austin, You excommunicated him. Quoth the Dead Priest, I did so, and I had reason. For he was always a withholder of Tythes from the Church, and a Flagitious Man to his last day. Austin replied, Brother, You know that God is merciful, and therefore you ought likewise to have mercy upon the Creature and Image of God, who was also redeemed with his Blood, and has so long endured the pains of Hell. Then he put a Whip into his hand, and the Other begging lamentably for Absolution upon his knees, the Dead Priest released the Sins of the Dead Patron. Whom being now absolved, Austin commanded to return to his Grave, and wait for the Last Day. And as soon as he was returned to his Grave, he immediately fell all into Ashes. Then saith Austin to the Priest, How long have you lain here? He made answer, an hundred and fifty years and upwards. Quoth Austin, And how have you fared all this while? very well, quoth the Priest, and among the Delights of Eternal Life. Then said Austin, Would you be willing to have me pray to the Lord that you may return to live amongst us, and to help us by preaching to bring back Souls to their Creator, which are now beguiled by the Devil? God forbid, Father, saith the Priest, that I should be disturbed from my Rest; and that you should cause me to return

again to the *Toilsome Life of this World*: Then said *Austin* to the Priest, *My Dear Friend, go and rest in peace, and withal, pray for me, and all the Holy Church of God.* Who entering into his Grave, was presently turned into Ashes. Then *Austin* called the Knight to him, and said, *How now Son, will you yet pay your Tythes to God?* But the Knight trembling, fell down at his feet, weeping and confessing his guilt, and begging pardon; and having left all that he had in the World, and shaved his Crown, he followed St. *Austin* all the days of his life, and closed his last day in all Holiness, and entered into the joy of Eternal Happiness.

The Wonderful Consecration of Westminster-Abby by St. Peter himself.

Eldred In
vii. Ed.
Confess.
Cressley's
Ch. Hist.
p. 308.

ELdred, Abbot of *Rievall*, gives this following Account; That in the time when King *Ethelred*, by the Preaching of St. *Austin*, embraced the Christian Faith: his Nephew *Sigebert*, who governed *East Angles* (rather *East Saxon*;) by the same holy Bishop's Ministry received the Faith. This Prince built one Church within the Walls of *London*, the principal City of the Kingdom; where he honourably placed *Militus* Bishop of the same City without the Walls: Likewise towards the West he founded a Famous Monastery to the honour of St. *Peter*, and endowed it with many Possessions. Now on the Night before the Day design'd for the Dedication of this Church, the blessed Apostle St. *Peter* appear'd to a certain Fisher-man in the habit of a Stranger, on the other side of the River of *Thames*, which flowed by this Monastery, demanded to be waft over, which was done: Being out of the Boat, he entered into the Church in the sight of the Fisher-men; and presently a heavenly Light shone so clear, that it turned the Night into Day. There was with the Apostle a multitude of Heavenly Citizens, coming out, and going into the Church: A Divine Melody sounded, and an Odour of an unexpressible fragrancy was shed abroad. As soon as all things pertaining to the Dedication of the Church was performed, the glorious Fisher of Men returned to the poor Fisher-man, who was so affrighted with his Divine Splendour, that he almost lost his Senses: But St. *Peter* kindly comforted him, brought him to himself; then both of them entered into the Boat: St. *Peter* asked him if he had any Provision; Who answered, that partly being stupified with seeing so great a Light, and partly detained by his return, he had taken nothing; being withal assured of a good Reward from him: hereto the Apostle replied, Let down thy Net: The Fisher-man obeyed, and immediately the Net was filled with a multitude of Fishes: They were all of the same kind, except one Salmon, of a wonderful largeness. Having then drawn them

to shoar, St. Peter said; Carry from me this great Fish to Militus the Bishop, and all the rest take for thy hire. And moreover be assured, That both Thou, all thy life-time, and thy Children after thee, for many years, shall be plentifully furnished with those kind of Fishes; only be careful that you fish not on the Lord's Day. I who speak now with thee, am Peter. And I my self have Dedicated this Church, built to my Fellow-Citizens, and to my Honour, so preventing by my own Authority the Episcopal Benediction. Acquaint the Bishop therefore with the things that thou hast seen and heard, and the Signs yet marked in the Wall will confirm thy Speeches. Let him therefore surcease from his Design of Consecrating the Church, and only supply what I have omitted; The Celebration of the Mystery of Our Lord's Body and Blood, and the Instruction of the People; Let him likewise give notice to all, That I my self will oftentimes visit this Place, and be present at the Prayers of the Faithful, and will open the Gates of Heaven to all that live Soberly, Justly and Piously in this World. And as soon as he had said this, he presently vanished from his sight.

The next Morning, as the Bishop *Militus* was going in procession to the Church with an intention to Dedicate it, the Fisher-man met him with the Fish, and related to him whatsoever St. Peter had enjoyn'd him; at which the Bishop was astonished, and having unlocked the Church-door, he saw the Pavement marked with Letters and Inscriptions both in Greek and Latin, and the Walls anointed in twelve several places with holy Oyl. He saw likewise the remainder of twelve Torches, sticking on as many Crosses, and the Church every-where yet moist with Aspersions. All which being observed by the Bishop, and People present, they rendered praise and thanks to Almighty God.

The same Author relates, That the Children of this Fisher-man, having received a command from their Father, of paying the Tythes of all their Gain by fishing, and offer'd them to St. Peter and the Priests attending Divine Service in this Church: But one amongst them having presumed to defraud the Church of this, presently was deprived of the wonted benefit of his Trade; till having confess'd his Fault, and restored what he had reserved, he promised amendment for the future.

William of Malmsbury adds to this Story; That the Fisher-man, who was very simple, and as yet not a Christian, discovered to the Bishop very exactly the Shapes and Lineaments of St. Peter, well known to the Bishop by his Picture publickly extant at Rome.

In the Year 635. says Father *Cressy*, S. *Birinus*, being advised by Pope *Henorius* to repair into *Britany* for the Conversion of the *West-Saxons*, does assert this *Apostolick Mission* of S. *Birinus*, our Lord, to have been approved by a Divine Miracle; and for the truth of his Assertion, quotes *Baronius*, who cites for it, as he says, *William of Malmsbury*, *Huntingdon*, *Florentius*, *Mathew of Westminster*, &c.

Malmf. de Gest. Pontific. L. 2.

P. 350.

Miracles of the British,

I have thought expedient, saith he, to describe here out of the *Acts* of St. Birinus a wonderful Miracle befeeming an Apostolick Man, which is omitted by St. Beda. It was thus: The Holy Man being arrived to the Shore of the British Sea, and ready to take Ship, celebrated the Divine Mysteries, offering to God the Sacrifice of the Saving Host as a Viaticum for himself and Followers. After which, the Season being proper, he was hastily urged to enter the Ship: and the Wind serving them, they sailed speedily, when on the sudden Birinus called to mind that he had lost a thing infinitely precious to him, which by the urging hast of the Seamen, having his mind other ways busied, he had left behind him at Land. For Pope Honorius had bestowed on him a Pall, or Corporal, upon which he consecrated the Body of our Lord, and afterward used to wear it in a Particle of the said Sacred Body, which he hung about his Neck, and always carried with him: but when he celebrated Mass, he was wont to lay it by him upon the Altar. Armed therefore with Faith, he by Divine Inspiration went down from the Ship into the Sea, and walk'd securely upon it to the Shore. Where finding what he had left behind, he took it, and in like manner returned to the Ship, which he found standing still immoveable, whereas a little before he had left it sailing extreme swiftly. When he was entred into the Ship, not one drop of water appeared on his Cloaths; which the Mariners seeing, kneel'd before him, and worshipped him as a God: and many of them by his Preaching were converted to the Faith of Christ.

How St. Edmund's Head was miraculously found, and interred with his Body.

St. Edmund, King of the East-Angles, having had his Army under the Command of the valiant Count *Walketule* routed by the Danes, in the time of their Invasion of this Island, that Pious King was likewise, after some farther Opposition, taken by them; and being tied to a Tree by order of their General, was first most cruelly whipped, and then those Barbarians did, as it were in sport, so pierce with their Darts his whole Body in all places, that in a short time there was not left place for a new Wound; yet he willingly sustaining all these Torments for the Faith of Christ, and Defence of his Countrey, they cut off his Head.

But the Rage and Malicious Fury of those Pagans not ceasing after they had thus slain King *Edmund*; but casting out his Body despicably, they kept the Head to revenge themselves yet further on the Tongue which had so constantly sounded forth the Name of Christ: and after they had used all manner of Contemptuous Scorns upon it, they cast it into a secret place in a thicket of a Wood adjoining, lest the Christians should venerate it, and decently bury it with the Body.

There it remained a whole years space: after which the Pagans retiring out of the Countrey, the first care of the Christians was to honour their Holy King and Martyr. Assembling themselves therefore together

out

out of their lurking Places, they reverently took his Body out of the unclean Place where it had been cast, and then with all diligence sought for the Head. And whilst every one of them with equal Affection searched each corner of the Wood, there hapned a Wonder not heard of in any Age before. For whilst they dispers'd themselves in all parts, and each one demanded of his Companions, where it was that the *Danes* had cast the Head, the same *Head* answered them aloud in their own Tongue, *Here, here, here*: neither did it cease to cry out in the same Words till it had brought them to the Place. And to add to the Wonder, there they found a mighty and fierce Wolf, which with its Fore-feet held the Head, as if appointed to watch and defend it from other Beasts. When they were come, the Wolf quietly resigned it to them: so with joyful Hymns to God they carried and joyn'd it to the Body, the Wolf in the mean time following it to the Place where they buried it; after which, the Beast returned into the Wood: In all which time, neither did the Wolf hurt any one, neither did any one shew the least Intention to hurt the Wolf. *F. Cressley's Church History, P. 734, 735, 736.*

A Monk Divinely punished for his neglect to venerate the Holy Cross.

A Monk of *Glastenbury* named *Ailsi*, refusing to bow, as others did, to a Crucifix; at last, either out of Compunction, or by Command of his Superior, he bowed himself: but a Voice proceeding from the Image, said these words distinctly; *Now too late Ailsi, now too late Ailsi*: Which Voice so affrighted him, that falling down, he presently expired. *F. Cressley's Church History, p. 876.*

St. Dunstan's Miracles.

ONCE upon a time, a mighty Beam, from the top of the Church, threatening the Destruction of many by its fall, *St. Dunstan* with his Right hand making the sign of the Cross, lift it up again. *Sarisbury Breviary, Lesson. 3.*

Further, As this Saint was praying one Night, the Devil assails him in the shape of a Bear, and endeavoured with his Teeth to snatch the Staff out of his Hands, upon which the Man of God leaned; he unaffrighted lifts up his Staff, and followed the horrid Monster, beating him, and singing these words: *Let God arise, and let his Enemies be scattered.* And the Ugly Phantasm vanished.

A Miracle to assert the Real Presence.

WHEN *St. Odo* was celebrating the Mass in the presence of certain of the Clergy of *Canterbury* (who maintained that the Bread and Wine, after Consecration, do remain in their former substance, and are not *Christ's* true Body and Blood, but a Figure of it:) When he was come to Confractio, presently the Fragments of the Body of *Christ* which he

held in his hands, began to pour forth blood into the Chalice. Whereupon he shed tears of joy; and beckning to them that wavered in their Faith, to come near and see the wonderful Work of God; as soon as they beheld it, they cryed out, O holy Prelate, to whom the Son of God has been pleased to reveal himself visibly in the Flesh, pray for us, that the Blood we see here present to our Eyes, may again be changed, but for our Unbelief the Divine Vengeance fall upon us; he prayed accordingly; after which, looking into the Chalice, he saw the Species of Bread and Wine, where he had left Blood.

How our Saviour let St. Wittekundus know the Worthy and Unworthy Receivers.

Bolland.
in vita e-
jus, ad
Jan. 7.
p. 384.

St. Wittekundus in the Administration of the *Eucharist*, saw a Child enter into every ones Mouth, playing and smiling when some received him, and with an abhorring Countenance when he went into the Mouths of others; *Christ* thus shewing this Saint in his Countenance, who were Worthy, and who Unworthy Receivers.

St. Wereburga's Wild-Goose Miracle.

Malmsbur.
de Pontif.
L. 4.
Ap. Cap-
grav.
S. Were-
burga.

THE Memory of *Wulfere*, King of the *Mercians*, received a great lustre from the wonderful Sanctity of his Daughter *St. Wereburga*, Who after her Father's Death undertook a Religious Profession, and by her Brother was persuaded to accept the Government of three Monasteries of Religious Virgins, *Frickingham*, since called *Trent*, in *Staffordshire*, *Wedum* and *Hamburg* in *Northamptonshire*. In this Station she not only found due Obedience from her Devout Daughters, but even Irrational and Wild Creatures became subject to her Command, as if by her Sanctity she had recovered that Empire which Man enjoy'd in his Primitive Innocence. This will be made appear by her banishing from her Territory great flocks of Wild Geese for their Importunity and wastful Devouring her Corn and other Fruits. The manner of it was as followeth.

There was near the Walls of the Town a Farm belonging to the Monastery, the Corn whereof was much wasted by Flocks of wild Geese, which the Steward of the place endeavoured, but in vain, to chase away; of which incommodity he made complaint to the Holy Virgin: Whereupon she commanded him, saying, *Go your ways, and shut them all up in a House*. He wondering at so strange a Command, thought the Saint spoke those words in jest: But when she renew'd the same Injunction constantly, and in a serious manner, he returned amongst the Corn, where seeing great numbers of such Fowl devouring the Grain, he, with a loud voice, commanded them, in his Mistress's name, to follow him: Hereupon, immediately, they all, in one Drove, follow'd him, and were shut up together in a House. Now it hapned, that

that a certain Servant, privately, stole one of the same Birds, which he hid, with intention to eat it. The next morning, early, the Holy Virgin went to the House, where, after she had, in a Chiding manner, reprehended the Birds for usurping that which belonged not to them, she commanded them to fly away, and not return. Immediately the whole Army of them took wing; but being sensible of the injury done them, they flew not away, but hovering over the Holy Virgins head, with wonderful noise, made complaint of their loss. She hearing their importunate Clamours, understood, by Inspiration, the cause thereof; and, after search made, the Offender confessed his Theft; whereupon she commanded the Bird to be restored to her Companions. After which they all, with one consent, flew away, so as that not any Bird of that kind was afterwards seen in that Territory. And *William of Mahmsbury* affirms, That the stolen Bird was kill'd, and again restored to life by the Saint. *F. Cressi's Church-History*, p. 427.

Of St. Justinian's being beheaded, and of his crossing the Seas on foot afterwards, with his Head in his hand.

St. *Justinian* was born of a Noble Family in *Lesser Britany*, where, after having spent his Youth in Study and Learning, he received the Order of Priesthood. Then he travelled, and at length came to an Island, then called *Lemehoy*, now *Ramsy*. Afterwards he became St. *David's* Confessor, and a mighty Promoter of Christianity. This set the Devil to work against him; and by that Enemy of Mankind's Instigation, three of this holy Mans-Servants, who had been reprov'd by him for their Idleness, and mispending their time, rush'd upon him, threw him to the ground, and most cruelly cut off his Head. But in the place where the sacred Head fell to the ground, a Fountain of pure Water presently flow'd, by drinking of which, in following times, many were, miraculously, restored to health.

*Ap. Cap-
grav. In
Justinia-
no,*

But Miracles, greater than these, immediately succeeded his death: For the Body of the blessed Martyr presently rose, and taking the Head between the two Arms, went down to the Sea shore, and walking thence on the Sea, passed over to the Port called by his Name; and being arriv'd in the place where a Church is now built to his memory, it fell down, and was there buried by St. *David*, with spiritual Hymns and Canticles: In which Church our Lord vouchsafes frequently to attest the Sanctity of his Servant by many Miracles. *F. Cressi's Church-History*, p. 234.

How S. Osiha walk'd; when dead, with her Head in her hands, and knock'd at a Church-door.

Bron. ad
A. D. 653.

St. Osiha was Daughter of a Mercian Prince, named *Fritwald*, and of *Wilterburga*, Daughter of *Pende*, King of the *Mercians*. She was bred up in great Piety, and, through her Parents Authority, became Wife to *Sighere*, Companion of *S. Seb.* in the Kingdom of the *East Angles*. But preferring the Love of a heavenly Bridegroom, before the Embraces of a King, her Husband complied with her Devotion; and, moreover, not only permitted her to consecrate her self to our Lord, but bestowed on her a Village, situated near the Sea, called *Chic*, where building a Monastery, she enclosed her self. And after she had spent some time in the service of God; it hapned that a Troop of *Danish* Pirats landed there; who, going out of their Ships, wasted and burnt the Countrey thereabout, using all manner of Cruelty against the Christian Inhabitants. Then he who was the Captain of that impious Band, having learnt the Condition and Religious Life of the blessed Virgin *St. Osiha*, began, by Entreaties, and Presents, to tempt her to Idolatry; adding withal, Threats of Scourging, and other Torments, if she refused to adore the gods which he worshipped. But the Holy Virgin despising his Flatteries, and not fearing his Threats, made small account of the Torments attending her. Whereupon the said Captain, enraged at her Constancy, and scorn of his Idols, pronounced Sentence of Death against her, commanding her to lay down her Head to be cut off. And in the same place where the Holy Virgin suffered Martyrdom, a clear Fountain broke forth, which cured several kinds of Diseases. As soon as her Head was off, the Body presently rose up, and taking up the Head in the hands, by the conduct of Angels, walked firmly the straight way to the Church of the Apostles *St. Peter*, and *St. Paul*, about a quarter of a Mile distant from the place of her suffering: And when it was come there, it knocked at the Door with the bloody hands; as desiring it might be opened, and thereon left marks of Blood. Having done this, it fell there down to the ground; now her Parents having heard of her death, earnestly desired, as some recompence for their loss, to enjoy the comfort of burying with them her headless Body: which being brought to them, they Interred it in a Coffin of Lead in the Church of *Aylesbury*, where many Miracles were wrought by her Intercession. At length, her sacred Reliques, by a Divine Vision, were translated thence, back again to the Church of *Chic*, which *Maurice*, Bishop of *London*, reposed in a precious Coffer; at which time the Bishop of *Rocheester*, then present, was cured of a grievous Infirmary. *F. Cressi's Church-History*, p. 424.

*Marcus in
Martyro-
log. 7.
Octob.*

*Capgrav.
in S. Osi-
tha.*

The History of St. Claire, a Martyr to Chastity.

St. Claire, by Birth an *English-man*, of a very Noble Descent, and Illustrious for his outward Comeliness, inward natural Endowments, singular Piety, rare Chastity. Being at years of maturity, his Parents would have matcht him to a Noble and Beautiful Virgin: But, to preserve his Virginal Purity, on his very Marriage day he stole away into *France*, where he espous'd an Hermit's life, and spent his days in strict Exercises of Piety. But the Enemy of Man's salvation could not long support the brightness of Divine Graces shining in this Saint; to obscure which, he inflamed, with Lust, the Mind of a certain Noble-woman dwelling near, who immediately attempted to expugn the Chastity of the Servant of God: But *St. Claire* resolutely resisted the shameless Lady; notwithstanding which resistance, when her Sollicitations more increased, he was forced, for his own quietness and liberty, to forsake his Monastery.

Martyrolog. Gall. 4. Novemb.

The lascivious Woman, desperately enraged with his departure, sent two Murderers in search of him, who, at last, found him in a poor Cottage, where he had fixed his Habitation with one onely Companion, named *Cyrimus*. There they first set upon him with many opprobrious Speeches, and, at last, drawing out their Swords, they most cruelly cut off his Head, whil'st he, devoutly kneeling, offered his Sacrifice of Chastity to our Lord, the Lover of pure Minds, and Patron of Innocence.

This glorious Champion of Chastity being thus victorious by Patience, presently after arose, and with his hands taking up his Head, by the assistance of Angels, carried it to a Fountain, not far distant, into which he cast it; and then carried the same back to the Oratory of his Cell; and going on a little further, towards a Village seated near the River *Epta*, which since took a new Name from this glorious Martyr, he there consummated his Course, and transmitted his blessed Soul to Heaven. As for his Companion *Cyrimus*, he being first dangerously wounded, was, by the Prayers of *St. Clarus*, wonderfully restored to health. The distinct place where this holy Martyr suffered, is said to be in the Territory near *Rouen* in *Normandy*, near the River *Seyne*.

Ap. Cap. grav. in S. Claro.

S. Decumanus does himself wash his own Head, after it was cut off.

St. *Decumanus*, born of Noble Parents in the South-western parts of *Wales*, forsaking his Countrey, the more freely to give himself to Mortification, and Devotion, passed the River *Severne* upon a Hurdle of Rods, and retired himself into a mountainous vast Solitude covered with Shrubs and Bryars, where he spent his Life in the repose of Contemplation, till in the end he was slain by a Murderer.

A. D. 706. Martyr. Angl. 27. August. Cap. grav. in vit. S. Decumani.

Ap. Cap-
grav.

But it so hapned, that when his Head was cut from his Body, the Trunk raising it self up, took the Head, which it carried from the place where he was slain, to a Spring not far off, which flowed with a most chrystal Water, in which, with the Hands, it washed the Blood away; which Spring, in memory of the Saint, is, to this day, called St. *Decumanus*'s Spring, near to which place the Body, together with the Head, was Honourably buried by the neighbouring Inhabitants. F. *Cressi's Church-History*, p. 526.

S. Ruadanus, and S. Finnian, Counter-Miracle one another.

Colganus
visa Fin-
niani 23
Febr. p.
395.

St. *Ruadanus* obtained this special favour of God, that from a certain Tree in his Cell (*Tilia* it's call'd) from the hour of Sun-setting till Nine a Clock the next Day, dropt a Liquor of a peculiar taste, pleasing to every Palate; which then fill'd a Vessel, which sufficed for a Dinner for him and all his Brotherhood: and from Nine a Clock to Sun-setting it dropt half a Vessel full, with which Strangers were entertained. Upon the fame of this Miracle many of the Saints came to St. *Finnian*, desiring him to go along with them to that place, and persuade *Ruadanus* to live a Life common with others. St. *Finnian* went with them, and when they came to the Tree that gave the admirable Liquor, he sign'd it with the sign of the Cross, and after Nine a Clock the Liquor ceas'd to flow. St. *Ruadanus* hearing that his Master S. *Finnian*, and several others were come to him, he called his Servant, and bid him prepare a Dinner for his Guests; who going to the Tree, he found the Vessel that stood under it wholly empty, and told his Master how it was; who bid him carry his Vessel to the Fountain, and fill it to the top with Water, which when he had done, presently the Water was changed into the taste of that Liquor which dropt from the Tree. Moreover, he found a Fish of great bigness in the Fountain, and carried all to the Man of God; who commanded him to set these Gifts before St. *Finnian*. He seeing what was done, Crossed the Liquor, and it was changed again into common Water, and said, *Why is this Liquor of a false Name given unto me?* The Disciples of St. *Finnian* seeing all this, desired their Master to go to the Fountain, and Cross it, as he had done the Tree: But St. *Finnian* answered them, *My Brethren, do not grieve this holy Man, for if he go before us to the next Bog, he will be able to do the same that he did in the Tree, and the Water, namely, make such Liquor flow thence.* Wherefore St. *Finnian*, and the rest, all entreated St. *Ruadanus*, that he would live as others did; which he yielded to, and he held the common course of living.

St. Augustin's Miracle.

St. Augustin disputing with the *British* Bishops about the Observation *Father* of *Easter*, and arguing, That they did not keep it in its due time: *Cressly's* When the *Britains*, after a long Disputation, would not be moved to *Church-* give their Assent, but would follow their own Traditions, St. *Augustin* *History.* brought the Dispute to this Conclusion, saying, *Let us beseech our Lord,* 1.13. c.18. *who makes Brethren of one mind in the House of his Father, that he would* B.1.2. c.2. *vouchsafe, by Celestial Signs, to make known unto us, which of the Traditions is to be followed, and which is the right Path leading to his Kingdom. Let some Person be here produced among us; and he by whose Cares he shall be cured, let that Man's Faith and Practtice be believed acceptable to God, and to be followed by Men.* This Proposition being accepted, with much ado, a blind Man was brought before them, and was first offered to the *British* Bishops, but by their Endeavors and Ministry found no Cure and Help. At length *Austin*, compelled thereto by just Necessity, kneeled down, and prayed to God to restore the blind Man his sight; whereupon, immediately, the blind Man (upon his Prayer) received sight, and *Austin* was proclaimed by all a true Preacher of Celestial Light.

St. Keyna turns Serpents into Stones.

THE Holy *British* Virgin St. *Keyna* was illustrious for her Birth, being the Daughter of *Braganus*, Prince of that Province of *Wales*, which, from him, was called *Brecknockshire*; but more illustrious for her Zeal to preserve her Chastity, for which she was call'd, in the *British* Tongue *Keynwayre*, that is, *Keyna* the Virgin. When she came to ripe years, many Noble Persons sought her in Marriage, but she utterly forsook that state, having consecrated her Virginity to our Lord by a perpetual Vow. At length she determined to forsake her Countrey, and find out some desert place where she might attend to Contemplation; wherefore directing her Journey beyond *Sewern*, and coming to certain woody places, she requested the Prince of that Countrey, that she might be permitted to serve God in that Solitude. The Prince was willing to grant her Request, only he told her, *The place did so swarm with Serpents, that neither Man nor Beasts could inhabit in it.* To which she replied, *That her Trust was fixed in the Name and Assistance of Almighty God, and therefore she doubted not to drive all that poysonous brood out of that Region.* Hereupon the place was readily granted to the Holy Virgin, who prostrating her self to God in fervent Prayer, obtain'd of him to change all the Serpents and Vipers there into Stones; so as to this day the Stones, in that Region, resemble the windings of Serpents through all the Fields and Villages, as if they had been so fram'd by the hand of the Engraver.

The state of Church Affairs in this Island under British Kings.

The History of St. David, and his Miracles.

The State of Church Affairs in this Island under the British Kings. P. 115. London. Printed by N. Thomps. 1687.

THE King of the Region, call'd *Ceretic*, travelling to *Dunetia*, met, by the way, a Religious Virgin, call'd *Nonnita*, of great Beauty; which he lusting after, by Violence deflowr'd; She, hereby, conceiv'd a Son, but neither before nor after had ever knowledge of any Man. The King thus Father of *St. David*, is call'd *Xanibus*; and his Mother, by some, nam'd *Melaria*; others, *Nonnita*. His Eminency was predicted by *St. Patrick* long before: For that Saint being in the Valley of *Rosina*, in the Province of *Dinetae* (*North-West Wales*), meditating on his Mission into *Ireland*, had a Revelation by an Angel, *That after Thirty Years a Child should be born in that Province, which should give a great Lustre to that Countrey.* And his Nativity was usher'd in by another Miracle: For when *Gildas Albanus* was, from the Pulpit, teaching a great Congregation, on the sudden he became dumb, and unable to speak, but afterwards broke forth into these words: *A Holy Woman, call'd Nonnita, now present in this Church, is great with Child, and shall shortly be brought to Bed of a Son, full replenisht with Grace. It was in regard to him that I was hindred from speaking, by a Divine Power restraining my Tongue. This Child shall be of so eminent Sanctity, that none in these our Parts are comparable to him; I will surrender this Region to him, who will from his Infancy, by degrees, increase in Grace and Sanctity: An Angel, God's Messenger, hath revealed this unto me.* This Holy Child, not long after born, being baptiz'd, and growing up in Grace, became the first Bishop of *Menevia*, to which place he translated the Bishoprick of *Caerleon*, and which, from him, was called *St. Davids*.

The State of Church Affairs under the British Kings, p. 238.

Now in the Year of Grace 519, a *British Synod* being assembled, on the occasion of the detestable Heresie of the *Pelagians*, *Paulin*, a Bishop with whom *St. David* in his Youth had been educated, earnestly persuaded the Fathers to send for *St. David* in the Name of the Synod, who was lately consecrated Bishop by the Patriarch, to afford his assistance to God's Church now in great danger; but could not prevail with him to forsake his Contemplations, until, at last, two Holy Men, *Daniel*, and *Dubritius*, by their Authority brought him to the Synod: And then all the Fathers there assembled, enjoin'd *St. David* to preach. He commanded a Child, which had lately been restor'd to Life by him, to spread a Napkin under his Feet, and standing upon it, he began to expound the Gospel and the Law to the Auditory. All the while he continued, a snow white Dove descending from Heaven, sat upon his shoulder, and the Earth, on which he stood, rais'd it self under him, till it became a Hill, from whence his Voice, like a Trumpet, was clearly heard and understood by all both far and near: On the top of which

Hill

Hill a Church was afterwards built, which remains to this day. When the Sermon was finish'd, so powerfully did Divine Grace co-operate, that the Heresie soon vanish'd, and was extinguish'd; and the Holy Bishop St. *David*, by the general Election and Approbation both of Clergy and People, was exalted to be Archbishop of all *Cambria*. Now concerning the same *Paulin* or *Paulins* that sent for *David* to the Synod, we find that St. *David*, as soon as he was promoted to the Priesthood, went to *Paulins*, a Disciple of St. *German*; and that in a certain Island he led a Holy Life acceptable to God, and that St. *David* liv'd with him many years, and follow'd his Instructions. *Paulinus*, at last, by extreme pains in his Eyes, lost the use of them; whereupon calling his Disciples together, he desired that one after another they would look upon his Eyes, and say a Prayer or Benediction on them: But receiving no Benefit thereby, *David* said to him, *Father, Command me not to look you in the Face; for Ten Years are past since I studied the Scriptures with you, and in all that time I never had the boldness to look you in the Face.* *Paulins*, admiring his Humility, said, *Since it is so, it will suffice, if by touching mine Eyes, thou pronounce a Benediction on them.* Presently therefore, as soon as he had toucht them, Sight was restored to them. When St. *David* came to dye, our Lord Jesus vouchsafed him his Presence, as he had promis'd by his Angel, to the infinite Consolation of the Holy Father: And St. *Kentigern* saw a multitude of Angels conducting him into the Joy of our Lord; and our Lord himself, at the Entrance of Paradise, crowning him with Glory and Honour.

Ib. p. 141.

Ib. p. 146

St. Winwaloe's Sisters Eye being pluckt out by a Goose, he opens the Goose, restores his Sister to her Eye, and the Goose to her Life.

St. *Winwaloe's* Sisters Eye being pluckt out as she was playing by a Goose, he was taught by an Angel a sign whereby to know that Goose from the rest about the House, and having cut it open, found the Eye in its Entrails, preserved by the power of God unhurt, and shining like a Gem; which he took, and put it in again in its proper place, and recovered his Sister: And was so kind also to the Goose, as to send it away alive, after it had been cut up, to the rest of the Flock.

Afr. Sanct. Mart. 3. p. 25.

An Obedient Fox punisht for stealing a Saint's Hen.

Bull. *Act.*
Sanct. in
vit. Genulph. ad
Jan. 17.

A Fox having stol one of S. *Genulph's* Hens, he chid the Fox, and commanded him to lay it down just in the place whence he took it; all which the Fox performed; but could not so escape, but was miraculously punisht for his Theft; for as he was running away by the Door of the Church, he fell down dead.

The Miracle of the Red Sea repeated.

The State
of Church
Affairs in
this Island
under Bri-
tish Kings,
p. 89.

WHile St. *Patrick* labour'd with great success in the Gospel, *Britain* was illustrated with the Memory of another great Saint *Winwaloe*, the Son of a Noble Person called *Fracon*, Cousin-german of a *British* Prince nam'd *Coton*. This S. *Winwaloe* was from his Childhood inflam'd with an earnest desire to live to God only; and having got leave of his Parents to be commended to the care of a certain Religious Man, he made great Progresses in Vertue and Holiness; and in process of time undertook a Monastical Profession. Many Miracles God wrought by him, in performance whereof, having a firm Faith, he made use only of the Sign of the Cross, and Oyl which had been blessed: Amongst which Miracles the most stupendious was, his raising a Young Man to Life.

At this time the Glory of the most Holy Prelate St. *Patrick* was famous in God's Church, who like a Bright Star illustrated all *Ireland*; and the report of his admirable Vertues kindled in St. *Winwaloe* so great an Affection towards him, that he endeavoured to pass over to him; and be subject to his Direction in Piety. Behold, while the Holy Man's thoughts were busied about this Design, St. *Patrick* in a Vision presented himself to him with an Angelical Brightness, and a golden Diadem on his head, telling him he was the same *Patrick*, whom he so earnestly desired to visit: But to prevent a dangerous Journey by Sea and Land, our Lord hath sent me to thee to fulfil thy desire, so as thou mayst enjoy both my sight and Conversation: he further told St. *Winwaloe*, that he should be a Guide and Director of many in Spirituals.

The Baron of Honsden's Vision.

IN the Year 1596. the Baron of *Honsden*, who had been formerly of *Elizabeth's*, the Queen of *England's* Council, falling dangerously ill, saw entering into his Chamber six of the Principal Officers of this Kingdom, who dyed a little before, and had as well as he been cruel Persecutors of the Catholick Religion. They appeared almost all surrounded with flames; and in that dismal estate, drawing near his Bed, they bid him acquaint *William Cecil*, one of the Accomplices of their Impieties and their Violences, that in a little time he should descend into Hell,

there with them to suffer the Punishment that was due to so many Crimes. After they were vanish'd, the Sick Man related the Vision he had had, and affirmed with Oaths that it was no *Réverie*, but a certain Truth. Nevertheless he did not avail himself of it: For instead of employing the remainder of his Life in doing fruits worthy of Penitence, he dy'd some few days after in his Error, and in his Sin. *Cecil* quickly followed him, God having snatcht him out of the World by a Death as fatal as it was sudden and unforeseen. *Le Pedag. Christ. P. 265.*

The Miracles by Christ's Blood:

Hales in Gloucestershire, where the Blood of Jesus Christ, brought from Jerusalem, being kept (as was affirmed) for divers Ages, had drawn a great many great Offerings to it from remote Places: And it was said to have this Property, That if a Man were in Mortal Sin, and not absolved, he could not see it; otherwise very well: Therefore every Man that came to behold this Miracle, confess'd himself first to a Priest there, and then offering something to the Altar, was directed to a Chappel where the Relique was shewed; The Priest who confess'd him (in the mean while) retting himself to the back part of the said Chappel, and putting forth upon the Altar a Cabinet or Tabernacle of Chrystal, which being thick on the one side, that nothing could be seen thorough it; but on the other side thin and transparent, they used diversly: For if a rich and devout Man entred, they would shew the thick side, till he had paid for as many Masses, and given as large Alms as they thought fit; after which (to his great joy) they permitted him to see the thin side, and the Blood. Whether yet (as my Author, a Clerk of the Council to *Edward* the Sixth, and living in these times, affirms) was proved to be the Blood of a Duck, every week renewed by two Priests, who kept the Secret between them.

L. Herbert's History of Henry the Eighth, p. 494.

Miracles said to be wrought by
St. Thomas A Becket.

St. Thomas A Becket chuses the Blessed Virgin for his Mistress, and She mends his Shirt for him.

St. Thomas, that Arch-stickler against the Prerogatives of the Crown and his King, to favour the Progresses of Church-Privileges and the Interests of the Pope, we are told, from his youth had vow'd his Chastity to the Blessed Virgin; and being, on a time, among some of his

Genoni's Chronicon. SS. Dei parve, p. 177.

Miracles said to be wrought

Companions (before he was Archbishop) he heard them boasting of their Mistresses, and the special Presents they had received from them. *Thomas* told them that they vapour'd foolishly, for he had a Mistress that far excelled all theirs; who had bestowed such a Present on him, that they never saw any thing like it. All this he intended in a Spiritual Sense; but, they urging vehemently that he would shew them what he talked of; he ran to the Church, and prayed the Blessed Virgin to pardon the Presumptuous Word he had spoken of her. To whom she appeared in a Vision, and encouragingly told him, that he did well to cry up the Excellency of his Mistress; and she gave him a very fine and a very little Box, which his Companions snatcht out of his hand, and opening, saw something of a Purple Colour, and taking it out, beheld a wonderful fine *Casula*, (a Garment which the Priests wear.) This Story came to the ears of the Archbishop of *Canterbury*, who sent for *Thomas*, and learnt of him the truth of it, whereupon he secretly determined in his mind to make him his Successor. But this Favour of the Virgin's in the Present of a New Garment, was not so wonderful as another we are told of, that concerned an Old one. For when he was Archbishop, he used to wear a Hair-shirt next his Skin on Saturday, (a Day dedicated to the Blessed Virgin) which being rent, *Wickman* tells us, that the Blessed Virgin held his Shirt, whilst he stitched it; but *Gononius* reports it thus, *There was an English Priest that daily said the Mass of the Blessed Virgin, because he had not skill to say any other; who being accused, was suspended by St. Thomas from his Office for his want of skill. St. Thomas one time had hidden his Hair-shirt under his Bed, that at a convenient season he might secretly sow it: The Blessed Virgin appeared to the foresaid Priest, and commanded him to go to Thomas, and tell him, that the Mother of God had granted leave to the Priest that daily celebrated her Mass, and was suspended, to officiate again; by this token, that she, for whose love he said Mass, had sowed his Hair-shirt that lay in such a place, and had left the Red Hair with which she sowed it. Thomas bearing this, was amazed, and found it so as the Priest related, and gave him power hereupon to officiate.*

Gonon.

Ibid. p. 176.

Wickman's Sabbarismus

Marianus, p. 73.

A Fowl is turn'd into a Carp for St. Thomas his Conveniency.

THE *English Legend* relates in the Life of *St. Thomas*, That when he was at *Rome*, upon a Fasting-day, a Fowl being provided for his Dinner, because no Fish could be bought, the Capon was miraculously turned into a Carp, rather than the Holy Man should break the Orders of the Church.

How.

How God miraculously vindicated Thomas against his Enemies in his Life-time.

NOW St. *Thomas* being accounted the King's Enemy, began to be contemned, and hated by the common People, that coming to a Town called *Sirode*, the Inhabitants of that Place meaning to put an affront upon this good Despised Father, presumed to cut off his Horses Tail which he rode upon : but hereby they brought a perpetual reproach upon themselves ; for afterwards it fell out, by the Pleasure of God, that all the Race of those Men that committed this Fact, were born with Tails, like Brute Beasts ; whence the Proverb comes of *Kentish Long-tails*.

Polyd.
Virgil.
Angli
Hist.
Lib. 13.

The Wonderful Judgments of Thomas a Becket's Murderers.

ALL Men shunned their Company, and none eat or drank with them ; they cast the Fragments of their Meat to the Dogs, and when they had tasted them, they would eat no more of them : so manifest was God's Vengeance, that they who contemned the Lord's Anointed, were even contemned by Dogs. A Canoniz'd Historian adds further, That of those who killed him, some with their Teeth gnawed off their own Fingers in pieces, others had their Bodies flowing with Corrupt Matter, others were disblv'd by the Palsy, and others miserably died of Madnes.

Hoveden.
Hist.
P. 299.

Antonin.
Hist. To. 2.
P. 705.

Certain Visions, Revelations and Miracles relating to St. Thomas a Becket's Death.

A Little before St. *Thomas* returned out of Banishment, it was revealed to him, that a few days after his return he should go to Heaven by dying a Martyr ; and we are told that while he way praying at the Monastery of *Pontiniac*, he heard a Voice from Heaven, saying, O *Thomas, Thomas, my Church shall be glorified in thy Blood*. A certain Young Man being under an Infirmity, his Soul went out of his Body, and returned again ; and he said he had been wrapt up into Heaven, and saw an empty Seat mightily adorned, placed among the Apostles ; And when he asked for whom that magnificent Seat was prepared, an Angel answered, it was reserved for a certain great Priest of the *English* Nation ; which was understood of St. *Thomas*. *Heraclius* also, the Patriarch of *Jerusalem*, coming into *England*, related this Vision. A certain Fryer was sick to Death in a Monastery of the Holy Land, the Abbot desired him to certify him of his state after Death, which he promised, and dyed. A few days after he appeared to the Abbot, and told him he enjoyed the Vision of God ; and that you may not doubt of my Happiness, know, saith he, *That when I was carried by Angels into Heaven,*

Antonin.
Hist. To. 2.
P. 706.

Harpfield's
Hist. Eccl.
Angl.
P. 334.

Capgrave
in the
Life of
St. Thomas.
f. 292.

Miracles said to be wrought

there came a great Man with an unspeakable admirably Procession following him of Angels, Patriarchs, Prophets, and Apostles, &c. This Man stood before the Lord as a Martyr, all his Head being torn, and his Blood seeming to distil from the clefts of his Wounds. To whom the Lord said, O Thomas, thus it becometh thee to enter into the Court of the Lord; and added, I will give no less Glory to thee, than that I have bestowed on Peter. And the Lord took a mighty golden Crown, and put it on his Head. The Fryer added, Know for certain, that Thomas of Canterbury is slain about this time; mark my words, and observe the time: And so he vanished. This the Abbot told to the Patriarch, who related it in England. Before St. Thomas was buried, as he lay in the Quire upon the Bier, in the morning, lifting up his Right Hand, he gave his Benediction to the Monks.

Hoveden
Hist. p.
299.

Cæsius
Dialog.
dist. 8. c.
70.

A certain Soldier, a great Lover of St. Thomas, was enquiring every where, How he might get any of his Reliques? Which a crafty Priest hearing, at whose House he sojourned, said to him, I have by me a Bridle which St. Thomas long used; which the Soldier hearing, gave him the Money he asked for it, and received the Bridle with much Devotion. And God, to whom nothing is impossible, willing to reward the Faith of the Soldier, vouchsafed to work many Miracles by that Bridle in Honour of his Martyr; which the Soldier considering, built a Church in Honour of St. Thomas, and, instead of Reliques, put therein this Bridle of the cheating Priest.

Mighty Wonders performed in the Behalf of those that invoked St. Thomas's help.

Festiv. fol.
80. & An-
toninus
loc. citat.
p. 707.
Lambert's
Paramb. of
Kent, p.
143.

There was a Bird, says the *Festivale*, that was taught to speak, and could say St. Thomas; it hapned that this Bird sitting out of his Cage, a Spar-Hawk seiz'd on it, and was ready to kill it; but the Bird crying, St. Thomas help, the Spar-Hawk fell down dead.

King Lewis of France was extraordinarily heard, for coming over to offer at this Saints Tomb at Canterbury, and praying for a safe Passage, he obtained that neither he, nor any other from thenceforth that crossed the Seas between Dover and Witsford, should suffer any Loss or Shipwreck.

Antoni-
nus. Ibid.

Again, A special Friend of Thomas, being under an Infirmity, came to the Tomb of the Saint, to pray for the recovery of his health, which he received to the full: But being return'd home, he thought within himself, that perhaps that Infirmity was inflicted on him for his Salvation, and was for the greater profit of his Soul than Health was; and therefore returning to the Sepulchre of the Saint, he prayed, *That what should most conduce to his Salvation, whether Sickness or Health, that Thomas would obtain it for him of the Lord.* Whereupon his Infirmity returned again upon him.

St.

St. Thomas's Civility to other Saints in the matter of Cures.

A Clerk having been troubled with Vomiting, and a bloody Flux, and a Pain in his Eyes, that he was almost blind, he had for 15 days together implored the Martyr's help at *Canterbury*: to whom *St. Thomas* at last appeared, and bid him rise quickly, and go to *Durrham* to *St. Cuthbert*, and by his Merits he should obtain Mercy and Health: For (said he) *I will have my languishing Patients and Servants go to him for Cure, and his come to me.* And the first day he came thither he was cured.

Capgr. vit. St. Cuthbert. fol. 78.

The peculiar Veneration paid to St. Thomas's Shrine, even above that of the Blessed Virgin, or that of Jesus Christ.

WE are told of an Hundred thousand People, that in some years, have come to pay their Devotions to his Shrine: Nay more, that their Zeal towards him was so hot, as sometimes they seemed to have but little consideration of the blessed Virgin her self, and none at all of Christ. For there being three Altars in the Church of *Canterbury*, one dedicated to Christ, another to the Virgin *Mary*, and a third to *Thomas*. We are told out of an old Lieger-Book of that Church, that one Year the Offerings at the Shrine of *Thomas* amounted to 954 l. 6 s. 3 d. when those to the blessed Virgin came only to 4 l. 1 s. 8 d. and to Christ nothing at all.

W. Sumner. Antiq. of Canter. p. 249.

Cited by Foulis History of Popish Treasons, &c. p. 17.

Of a Man that had his Eyes put out, and his Privities cut off, and was made perfect again by St. Thomas.

ONE *Eilwardus* having in his Drink broke into a Man's house, and stole some of his Goods, such an Action of Felony was laid against him, that he was condemned to have his Eyes put out, and his Privities to be cut off, which Sentence was executed upon him; and he being in danger of Death by bleeding, was counselled to pray to *St. Thomas*. In the Night he had a Vision of one in white Apparel, who bid him *watch and pray, and put his Trust in God, and our Lady, and holy St. Thomas.* The next day the Man rubbing his Eyes, they were restored; and a little after rubbing the other place, his *Pendenda*, (as he calls them) were also restored, very small at the first, but growing still greater, which he permitted every one to feel that would. No doubt the old *Roman Breviary* points at this Story, when it says thus: *Thomas stretched out his powerful hand to unusual and unheard of Wonders: For even they that were deprived of their Eyes, and of those parts by which Mankind is propagated**, by his Merits had the Favor to receive new ones.

Brev. Roman. antiq. lect 9.

* *Membris genitalibus privati.*

The History of St. Patrick, and his Miracles.

St. Patrick, alias *Socher*, the great Apostle of Ireland, in A. D. 361. was born in the South-West Coast of *Britany* among the *Dimetor* in the Province called *Pembrokeshire*. His Father was *Calipburnius*, a *British* Priest or Deacon; his Mother *Concha*, the Sister of *St. Martin* Bishop of *Tours*. The Village where he was born, was called *Bannava*, where anciently Gyants are said to have dwelt.

But *Socher*, afterwards called *Patrick*, was, in the Sixteenth year of his Age, led away Captive in an Incurfion made by the *Picts* into *England*, and sold to a Noble-man in the Northern parts of *Ireland*. Six whole Years the devout Youth spent in this slavery, all the while addressing his Prayers to God an hundred times aday, and as oft in the night, using great Mortification likewise; so that with these two wings he mounted to such Perfection, as he enjoy'd a frequent Conversation with Angels. And particularly in *Capgrave*, we read how an Angel, called *Victor*, frequently visited him, and said to him, *Thou dost very well to fast, ere long thou shalt return to thy Country*. But after six Years slavery, *St. Patrick*, by the admonition of an Angel, found under a certain Turf a Sum of Gold, which he gave to his Lord, and so was delivered from Captivity, and returned to his Parents Country, which he gloriously illustrated with the admirable Sanctity of his Life.

Afterwards repairing to *Rome*, he received his Mission for the Conversion of *Ireland*, from Pope *Celestinus*, who changed his Name to *Patricius*, as prophecyng he should be the spiritual Father of many Souls, and so was promoted to his Episcopal Dignity, and directed to his Voyage into *Ireland*; and at the same time received of the Pope twelve Years of Indulgence.

The *Irish* Magicians gave this warning of *St. Patrick's* coming into *Ireland* several Years before, saying, *A Man will come hither with his Wood, whose Table shall be placed on the Eastern side of his House, and some persons standing behind, together with the other, from the Table will sing, and the Congregation will answer them, saying, Amen. When this Man comes he will destroy our Gods, subvert our Temples, destroy Princes which resist him, and his Doctrine shall remain and prevail here for ever.*

Now the piece of Wood foretold by those Magicians, is interpreted a certain wonderful Staff which *St. Patrick*, before his Journey, received from an Holy Hermit, and which was called, *The Staff of Jesus*. Now the History of that Staff is as follows :

St. Patrick by Divine Revelation pass'd over to a certain solitary Hermit living in an Island of the Tyrrhen Sea, whose name was *Justus*, which he made good by his Actions, being a Man of a Holy Life, great fame, and much merit. After devout Salutations and good Discourse, the same Man of God gave to St. Patrick a Staff, which he seriously affirmed had been bestowed on him immediately by the hand of our Lord *Jesus* himself, who had appeared to him.

Now there were in the same Island at some distance other Men also who liv'd solitary Lives: Of which some seem'd very fresh and youthful, others were decrepid old Men. St. Patrick after some conversation with them, was informed that those very old Men were Children to those who appeared so youthful. At which being astonish'd and enquiring the occasion of so great a Miracle, they thus acquainted him saying, *We from our Childhood by Divine Grace have been much addicted to Works of Mercy, so that our Doors were always open to all Travellers which demanded Meat or Lodging. On a certain Night it hapned that a Stranger, having a Staff in his hand, was entertain'd by us, whom we used with all the Courtesie we could. On the Morning after he gave us his Benediction, and said, I am Jesus Christ: My Members you have hit unto oft ministr'd to, and this Night entertain'd me in my own Person. After this he gave the Staff which he had in his hand to a Man of God, our Father both Spiritually and carnally, commanding him to keep it, till in succeeding times a certain Stranger, named Patrick, should come to visit him: and to him he should give it. Having said this, he presently ascended into Heaven. And from that day we have remained in the same state of youthful Comeliness and Vigour to this hour. Whereas our Children, who then were little Infants, are now, as you see, become decrepid old Men.* Farther, in the vulgar Opinion with this Staff St. Patrick cast out of the Island all Venomous Beasts.

St. Patrick landed in the Province of *Lenster* in the Year 432. where having converted *Sinel* the Son of *Finchado*, he directed his Journey into *Ulster*, where one *Dicon* coming suddenly with Weapons, intended to kill the Saint and his Companions. But as soon as he saw the Holy Bishop's face, he felt compunction in his heart; led the Saint to his House, had the Faith of *Christ* preach'd to him, and was converted.

While St. Patrick remain'd in *Ireland*, the Holy Son of God shew'd him a Den, into which whosoever entred and staid there the space of one Day and Night, he was purged from all the Sins he had committed in his whole Life; and continuing in the Love of God, he might see all the Torments of the Wicked, and the Joys of the Blessed. And long after him, an *Irish* Soldier, in the Reign of King *Stephen*, entred this Purgatory of St. Patrick, saw all the Punishments there inflicted, and had also a full view of the Terrestrial Paradise which Man lost by his Fall: And at his return to Earth again, gave the King a perfect Account of those Regions.

Girald.
Cambrenf.
in topograph.
l. 34.

Matt. Paris.
fol. 73.

Capgrave in Patric.
Jocelin in Patricio.
Antic.
Glaston in Patricio.
Gul.
Malmsbu.
Avam de Domerham.
Joan. Monachus.

After eight years labouring in our Lord's Vineyard in Ireland, to the Conversion of that Island, St. Patrick return'd to Britany, and so went on to Rome, there to give an Account of his Apostleship. At his return thence to his Native Country, he retired to *Glastenbury*, where he foretold with the Tongue and Spirit of Prophecy many unfortunate, and many prosperous things which in future times should befall *Britany*; and moreover foresaw and foretold the Sanctity of St. David who was in his Mother's Womb. And at last yielded to Nature in the thirty ninth year after his return to the said Island, and was buried in the Old Church on the Right hand of the Altar by direction of an Angel, a great flame likewise in the sight of all breathing forth in the same place. He lived one hundred and eleven years.

Certain Saints that performed Wonderful Conversions.

Colganus ad 6 Feb. in v. schi. p. 268.

St. Moedoc entertained St. Adus the Bishop, and set a great Supper of Flesh before him, but the Bishop would not eat Flesh, but blessing the Meat, it was turned into Bread, and Fish, and Honey. And in the Life of St. *Moedoc* we are told, That when St. *Molua* had killed a fat Calf for to receive him, hearing that St. *Moedoc* did not eat Flesh, he blessed eight pieces of Flesh, and they became eight Fishes; but the Bishop knowing by Inspiration how they were made Fishes, he blessed them again, and they were turned again into eight pieces of Flesh; which St. *Molua* seeing, he was displeas'd; for he had no other Fishes in his Monastery, and therefore before them all, he blessed them again, and they became eight Fishes the second time, and here the Contest ceased; and for the Honour of St. *Molua*, he was contented to feed upon them.

Colganus Ad. Sanct. Hibern. ad Jac. 31. p. 221.

F I N I S.

Some Books lately printed for R. Baldwin.

THE Tryal of Philip Stansfield, Son to Sir James Stansfield of New-Milnt, for the murder of his Father, and other Crimes Libell'd against him, Feb. 7. 1688.
The Revolter; A Tragi-comedy: Acted between the Hind and Panther, and Religio Laici, &c.
An Historical Relation of several Great and Learned Romanists who did embrace the Protestant Religion, with the Reasons of their Change, delivered in their own Words; Collected chiefly from the most Eminent Historians of the Roman Persuasion: to which is added, a Catalogue of several Great Persons of the Roman Catholic Religion who hath all along oppos'd the Tenets of the Church of Rome.
A Letter of Advice to a Young Lady, being Motives and Directions to establish her in the Protestant Religion: written by a Person of Honour, and made publick for the use of that Sex.
A Seasonable Collection of Plain Texts of Scripture (in words at length, against several Points in the Romish Religion) for the Use of English Protestants.

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